

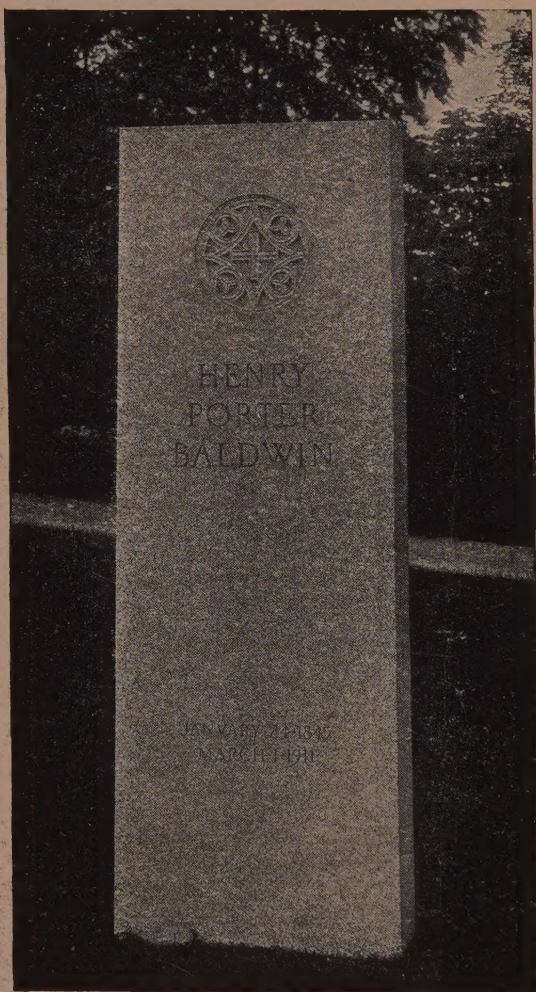
THE SPIRIT OF MISSIONS



IN THE PALACE GROUNDS, PÉKING

JUNE 1913

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ANCIENT of days, Who sittest, throned in glory ;
To Thee all knees are bent, all voices pray ;
Thy love has blest the wide world's wondrous
story,
With light and life since Eden's dawning day.

O Holy Father, Who hast led Thy children
In all the ages, with the Fire and Cloud,
Through seas dry-shod ; through weary wastes bewildering ;
To Thee, in reverent love, our hearts are bowed.

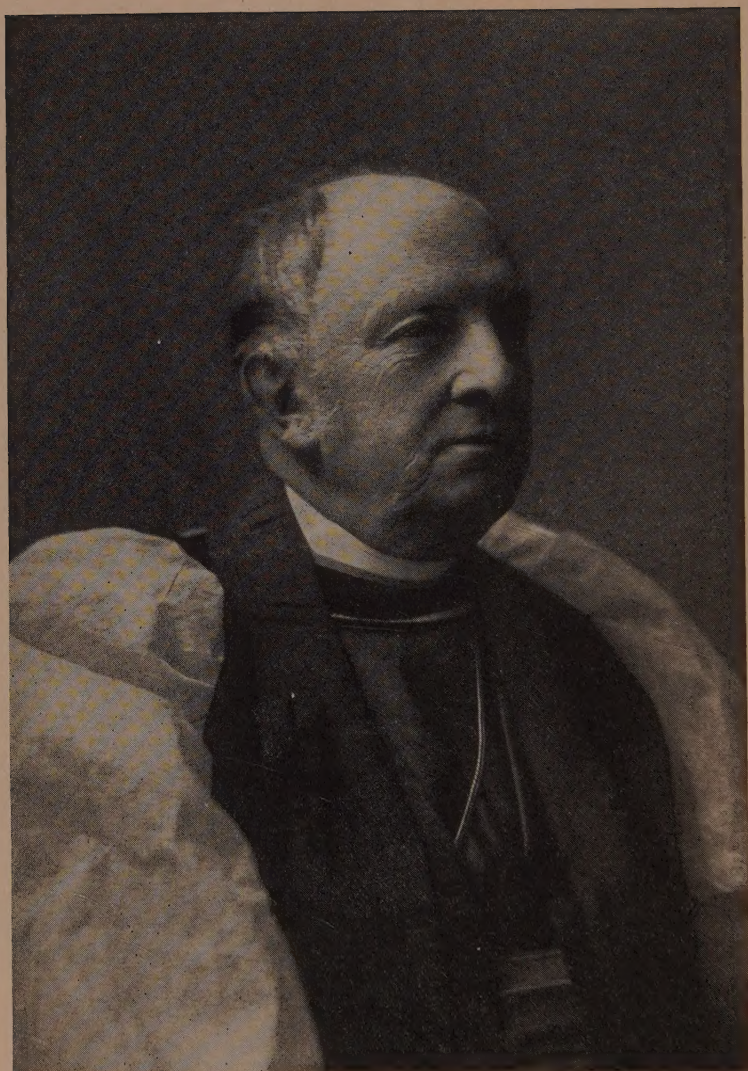
O Holy Jesus, Prince of Peace and Saviour,
To Thee we owe the peace that still prevails,
Stilling the rude wills of men's wild behavior,
And calming passion's fierce and stormy gales.

O Holy Ghost, the Lord and the Life-giver,
Thine is the quickening power that gives increase ;
From Thee have flowed, as from a pleasant river,
Our plenty, wealth, prosperity, and peace.

O Triune God, with heart and voice adoring,
Praise we the goodness that doth crown our days ;
Pray we, that Thou wilt hear us, still imploring
Thy love and favor, kept to us always.

—William Crosswell Doane.

In memory of Bishop Doane we print the above hymn, doubtless well known to all our readers. Some years ago Rudyard Kipling, while journeying in this country, was desperately ill. During convalescence his nurse, who had been brought up a Churchwoman, diverted him by reading poetry. Among other things she read this hymn. It appealed to him greatly and he frequently asked its repetition, expressing his admiration of its poetic beauty.



THE RIGHT REVEREND WILLIAM CROSWELL DOANE, D.D., LL.D., D.C.L.
First Bishop of Albany

For forty-five years a member of the Board of Missions; for twenty-six
years its Vice-president and Chairman

THE SPIRIT OF MISSIONS

AN ILLUSTRATED MONTHLY REVIEW
OF CHRISTIAN MISSIONS

VOL. LXXVIII

June, 1913

No. 6

THE PROGRESS OF THE KINGDOM

WITH keen realization of our loss, yet with heartfelt thanksgiving for his example, we record the death of

William Crosswell Doane the patriarch of our Board of Missions. On Saturday, May 17th, in the eighty-

first year of his age, William Crosswell Doane, first bishop of Albany, was called to his reward.

Conspicuous by his many gifts and graces, a man of power and leadership placed in the midst of large affairs, he won a name and an influence unique in the American Church. The forty-four years of his episcopate were filled with notable achievements. He was scholar and statesman, priest and poet. His aspirations for Church and country are nobly voiced in his stately hymn, "Ancient of Days, Who Sittest Throned in Glory," to the strains of which the retiring procession marched down the aisle of the cathedral he had built, leaving him at rest beneath its altar.

It was a rich and useful life, expressing itself in a large variety of service. Others will tell of Bishop Doane in his relations to his diocese and the general Church; of his work as statesman and publicist; of the great part he took in awakening the conscience of the country upon matters of public morals and family life. It is for us to bear testimony

to that which he did in the field of missionary endeavor.

When he was but six months old his father, George Washington Doane—to whom we owe our missionary hymn, "Fling Out the Banner,"—was consecrated as the second bishop of New Jersey. Three years later we find him, as one of the leaders in the Church's missionary work, preaching a great sermon at the consecration of our first missionary bishop, Jackson Kemper. It was a trumpet call to the Church: "To every soul of man," thus it runs, "in every part of the world, the Gospel is to be preached. . . . Open your eyes to the wants, open your ears to the cry, open your hands for the relief of a perishing world. Send the Gospel. Send it, as you have received it, in the Church. Send out, to preach the Gospel and to build the Church, to every portion of your own broad land, to every stronghold of the prince of hell, to every den and nook and lurking-place of heathendom, a missionary bishop!"

In such an atmosphere, with such a father, William Crosswell Doane, even from his cradle, was imbued with the missionary ideal. Rarely is it given to a father and a son to be conspicuous leaders in the same field of endeavor; still more rarely to be also bishops in the Church. The years which lie be-

hind the Church's organized mission work are bridged by these two lives, and with every great movement for carrying out her Master's final command, the name of Doane has been intimately associated. It was not strange that death should have found him in attendance upon a meeting of the Board of Missions.

A Missionary Statesman

For forty-five years as priest and bishop he was actively identified with the administration of the Church's missionary work. In 1886 and again in 1910 he shared in a radical reorganization of the Board of Missions as the Church's executive agent. Immediately after the adoption of the new plans in 1886, Bishop Doane was elected vice-president and chairman of the Board, and held that office by successive re-elections until the adoption of the present missionary canon in 1910 abolished the office he had filled so long and so worthily.

No one worked more earnestly than he to bring about this result. He realized that the Church was entering upon a new era in the discharge of her world-mission, and that new needs called for new methods and new men. So with a fine spirit of self-forgetfulness he stepped from the platform where he had so long presided over the meetings of the Board and took a seat almost at the feet of the younger bishop who had been chosen by the Church to be the Board's president and leader. In spite of the weight of years he was rarely absent from the Board meetings, where he seemed indeed to be a modern St. John.

Most men drift into a cautious conservatism as years creep on. The ability to take wide views, the readiness to accept risks and adopt new plans, pass away. It was not so with Bishop Doane; he went from strength to strength. To him more than to any other single member of the Board is due the expansion of the Church's mission work in recent years. For it was he who in 1899 led the movement for putting a new spirit into

the halting wheels of missionary mechanism. The result was the memorable ten years' secretaryship of the present president of the Board.

It was to attend the Board meeting on May 14th that he came to New York, against the wishes of his family. After following the business of the meeting for several hours, Bishop Doane rose in evident weariness to withdraw. Instantly the members were on their feet. They always stood when he entered or left the room during the session. With reverent regard they watched his venerable form pass from their sight—as it proved, forever. He did not return alive to his home, but was stricken with mortal illness at the Hotel Manhattan and in two days the end came.

So passed from the labor and toil of this life, to his rest and reward in the presence of his Master, a staunch soldier, a high-minded gentleman, an honored bishop, a lover of all the family of God. May he rest in light and peace.

ELSEWHERE in this number appears the full statement of the business accomplished at the recent meeting of the Board of Missions. It was in many ways the most significant and important meeting yet held, and certain features of it demand editorial notice.

May Meeting of the Board

Never before has the attendance been so large. Forty members out of a possible fifty were present, and of the remaining ten several were ill or absent from the country. No part of the country was without its representative, and a wide variety of opinion and experience was placed at the Board's service in deciding the questions which came before it.

The report of the treasurer, showing receipts to May 1st, was encouraging. There was a net increase over last year of more than \$18,000. Parishes and Sunday Schools had contributed the bulk of this; the offerings from individuals and

Woman's Auxiliaries showed a slight decrease. The legacies were considerably larger than those of the previous year. The treasurer also reported considerable sums in money as received for the Church in the flooded areas of the Middle West and directions were given concerning the distribution of the amount.

Constructive Policies

Some suggested policies brought before the Board by the Executive Committee gave rise to long and interesting discussion. The first was on a proposed plan for handling the work among the mountaineers and Southern mill towns upon a federated rather than a diocesan basis. For some time it has been felt that much of our missionary work for the prosecution of which the aid of the whole Church is required, and which could be dealt with under some uniform policy, would be more efficiently done if it were treated in larger units. With a view to testing the possibilities of such a course the Board prepared a memorandum to be sent to the various bishops concerned, asking such information as is necessary, and suggesting conditions under which this work might be carried on in cooperation with the Board. This is a definite effort toward taking certain large problems out of their merely diocesan environment and treating them under federated policies.

A second policy, which may have far-reaching results, concerned new work among white people in the United States. It was in part the result of a memorial sent to the Board of Missions from a meeting of the Eighth Missionary Department in Los Angeles last fall, in which a request was made that the domestic missionary bishops might be placed on the same footing as those in foreign fields. There is a growing feeling throughout the Church that the domestic missionary is at a serious disadvantage, as compared with his brother clergyman who serves in lands abroad, with regard to stability and adequacy of

income, and permanency of tenure. In order to make trial of a method which may perhaps bring about the desired results, the Board passed a resolution which will be found in full on page 416. It is proposed that new men, not drawn from the present domestic staff, who are taking up new work among white people, shall be appointed by the joint action of the bishop and the Board after their qualifications shall be investigated, as is now done with volunteers for distant lands; and that they shall agree to remain three years in the work. If they go under these circumstances, the Board agrees to supplement the sums given locally up to an amount sufficient to provide salaries of not less than \$800 for a single man and not less than \$1200 and a residence for a married man. To this will be added an allowance for not more than three dependent children between six and sixteen, at the rate of \$100 each. After the work has been aided for five years the amount of the Board's appropriation is to be reduced by at least 20 per cent each year until it is finally extinguished.

For the Domestic Missionary

The above proposal is an effort to accomplish certain things in behalf of the domestic missionary; among these are (a) an increase of the staff and a dignifying of the service by careful inquiry as to qualifications, (b) a permanent tenure made possible by sufficient support, (c) a standard of salaries constituting a sort of minimum wage, thereby helping to remove the scandal of underpaid clergy, (d) the development of local self-support by the gradual withdrawal of help after a definite period.

Under the above plan, which can have only a limited scope, it is hoped to try out the problems involved, and discover whether, with a more uniform policy and more adequate backing, our domestic missionary work may not be better done; so that this, or some other method, may in time be applied to all our home mis-

sionaries. Certainly one is disposed to welcome any proposal which looks toward such an end.

The Appropriations The May Board meeting is the time when appropriations are made for our entire mission work. The Board faced these questions this year in an anxious frame of mind. While improvement is being made in the gifts of the Church, there is no certainty whatever that the whole apportionment will be met. If it is not, there will probably be a further deficit item to add to the accumulated deficits of former years. Also there was a feeling of caution in view of the general financial situation throughout the country. The appropriations as suggested by the Executive Committee showed an increase of \$31,000 for the fiscal year. This was what remained after pruning most severely the requests of the missionary bishops aggregating \$160,000. All items for advance work were stricken out, and the remaining increase represented only what was considered absolutely imperative to prevent the present work from incurring serious damage. The Board felt, however, that in view of the situation it could not take the responsibility of voting even this modest advance for an entire fiscal year. Therefore it made the appropriations only for a period of six months, in the hope that the attention of the Church may thus be aroused, and the needed interest and support evoked to make it possible to extend these appropriations over the remainder of the fiscal year.

We believe that when once the Church understands the matter she will respond generously to the need. Each year the very pressure of success in the mission field has made increased appropriations necessary. The growth of the work involves an inevitable enlargement of expenditure. Only a decaying or a self-supporting work should show decreased demands, and as yet our mission work as a whole has not reached the period of

self-support; even where, in certain isolated instances, self-support is possible, it only means a foothold gained for conducting larger operations. The day will no doubt come when the Christian Church can withdraw from some of the lands where she is now conducting her campaign, but most of us will not live to see it; and so long as the proportion of heathenism remains so appalling, such withdrawal ought to mean an active entry into other portions of the world-field. A day of success and promise such as the present is of all times the last for withdrawal and retrenchment, yet the Board has undoubtedly acted as a wise trustee in exercising such self-restraint and serious curtailment, and in pressing upon the Church the significance of this action.

Other Matters

In addition to the subjects above mentioned the Board considered the proposal of the Archbishop of the West Indies for the possible cession to the American Church of the missionary district of Central America. It will recommend to the General Convention that no action be taken at present. Notice was given by the presiding bishop that Bishop Gray of Southern Florida is to resign his missionary district at the next General Convention. A reconstructed draft of the missionary canon was passed and recommitted to the committee for presentation to the General Convention.

At the time of the last General Convention, when the present missionary canon was under discussion, the question was asked whether it would be worth while for the Board of Missions to meet at all, since so much of the routine business would be transacted in the smaller bodies constituted by the canon. Those who remembered these statements must have smiled as they sat through the two all-day sessions of the May meeting. The time was too short for what had to be done, if the Board of Missions is to exercise real and effective leadership in the missionary campaign.

A REMARKABLE opportunity will be offered in the Conference for Church Workers which is to take place on the grounds of

A Notable the Cathedral of St.
Conference John the Divine,
New York City,

June 30th to July 5th. All the organized activities of the Second Department have been enlisted to make this a success. Missions, Education and Social Service will all be adequately represented. Leaders of the Church's thought such as Bishops Lloyd and Kinsman, the Rev. Drs. Manning and Boynton, the Rev. Messrs. Gardner, Caley, Bishop, Crouch and Gilbert, together with lay men and women who are experts in many fields, are on the programme. The Rev. Frederick H. Sill, O.H.C., will be the pastor of the conference. Advantage will be taken of the abundant opportunities which New York furnishes for study and investigation of religious and social work.

Arrangements will be made at reasonable rates in the vicinity of the Cathedral for the accommodation of those who attend the conference. It has been determined that nothing shall be left undone which can help to make this initial conference of the Second Department inspiring, instructive and delightful to those who take part in it. It should attract great interest and enlist a large number. Information concerning it may be had on application to the Rev. Charles K. Gilbert, 416 Lafayette Street, New York.

EVERY Churchman has a right to feel proud of the work of St. Luke's Hospital, Tokyo. The hospital is now facing the greatest
St. Luke's Hos- opportunity it has
pital, Tokyo and ever had, or is ever
Japan's Offer likely to have. In
one sense such an

opportunity is a crisis in the life of any institution. St. Luke's must either go forward courageously and confidently to unknown, but certainly greater things,

or remain content with past achievement. No apology need be offered for what has been done, or, indeed, for what St. Luke's may continue to do. It is to-day a fairly equipped institution, rendering thoroughly good service, on a somewhat limited scale, it is true, but still filling an important place in the life of Japan and the life of the growing Christian Church.

Every one will agree that the offer made by Prince Katsura and Baron Goto should be accepted. It was made at a time when both were holding high position in the Japanese government, and it may therefore be said to be the offer of the government itself. It is one of the most significant occurrences in the history of the Church in Japan. To decline it on the ground that the people of the United States are unwilling or unable to give the amount still needed to enable St. Luke's to grow into a real international hospital, would be to turn aside a friendly advance.

Dr. Teusler,
Physician and
Diplomat

Certainly Dr. Teusler deserves the support, not only of fellow-Churchmen, but of fellow-countrymen. Many of them have availed themselves in time of urgent need of the facilities of St. Luke's and the skill of its staff. We may set aside the fact that Dr. Teusler and Dr. Bliss are every year contributing to the maintenance of the hospital several thousand dollars, not merely in service for which the missionary salary is no compensation, but in actual money earned by them in practice outside of the hospital.

As the leading foreign surgeon in Japan, Dr. Teusler is the interpreter to the Japanese of all that is best in the medical and scientific life of the United States. As a friend and a helper of many Japanese, he is revealing to the nation the vital things that lie at the foundation of American life. A former American ambassador to Japan, who himself has been a patient in St. Luke's, stated publicly the other day that Dr.

Teusler is not only a physician, but a diplomat. He has done more, this ambassador declared, to interpret the best qualities of the people of the United States to the people of Tokyo, and through them to Japan, than any other man who has lived in Japan recently.

The acceptance of Japan's offer to aid in the development of St. Luke's, and the giving of \$250,000 to carry out the immediately necessary features of the plan would help not a little to allay the present anxiety on both shores of the Pacific in connection with the alien land law passed by the legislature of California. At a time such as this St. Luke's Hospital may be made a medium of international peace and good-will.

ON a later page of this issue will be found an article entitled, "How Sun Yat Sen Became a Christian." It is

Sun Yat Sen

written by the Rev.
Dr. Hager, who in
1884 baptized this

man, now so prominent a figure in the history of China and the world. In the pages of the *North American Student* Dr. Hager tells his interesting story, yet not quite the whole story, for Sun Yat Sen, when he returned to China, did already believe in Christ. He had imbibed this faith along with the education he received in the Church of England School in Honolulu.

It is of the greatest value to have direct personal testimony concerning this man. Since he stepped into the light of a large publicity, many conflicting reports—some laudatory, some derogatory—have been circulated concerning him. It has been more than intimated that he is quite unworthy of his Christian profession; which, if true, would greatly discount the claims mission authorities have made concerning him and his people. It is well, therefore, to have this pen picture, by one who was in close contact with him for many years, of a man who has already borne so large a part in the wonderful awakening of China, and may in the future bear a larger.

THE passage of the alien land law by the legislature of California and its signature by the Governor have placed

Japan and the United States

American missionaries in Japan in an embarrassing position. Missionaries, as such, have no direct

concern with the political relations of the lands from which they come and to which they go. Nevertheless, the continuance and effectiveness of their work depend in no small measure upon the maintenance of international goodwill. They may not take sides for or against their own nations, so long as they are resident in other lands, but they must always and everywhere stand for justice.

Not unnaturally the Japanese people find difficulty in understanding how a portion of a nation from which many missionaries come can enact laws which seem to them to contradict the gospel of brotherhood and good-will. The Japanese, accustomed to a highly centralized imperial government, have little idea of a nation composed of sovereign states. State legislation and state rights are facts beyond their experience. When an American missionary tries to explain the situation the Japanese listen politely, but none the less incredulously. Moreover, Japanese conclude that as America is a Christian nation, whatever America does in the field of political action expresses America's real religious convictions.

Attitude of the Japanese Press

Japanese newspapers have been calling upon American missionaries to declare themselves and use their influence against the California legislation. The *Kokumin Shimbun*, while recognizing the high character and good work of the missionary body, says:

"If these missionaries really understand what humanity means, is not the present the time for them to preach the meaning of it to their own countrymen? They may say that they were sent here for the sake of the Japanese, that their

duty is to try to convert the pagan Japanese to Christianity, and that they have nothing to do with the politics of their homeland. Of course, there is some reason in their plea. But unfortunately it cannot be applied to the present case, for the present case is not a political problem in America, but a question between America and Japan, or between a Christian country and a pagan one. Should the American missionaries do nothing at this moment, the Japanese, who are well informed about the circumstances, will conclude that they are in sympathy with the California Legislature. In other words, they may say that although they talk humanity, these Americans are influenced by racial prejudice and hate and look down upon pagan people. Of course the missionaries cannot succeed in their evangelical work among such people if this be the impression about them. * * *

"We wish to give them this advice: 'Go back to your country and teach your countrymen, or do your best from this side of the Pacific to teach the Americans on the other side.' This is the way for them to act at this moment."

Missionary Opinion

Even before sentiments such as these were printed, one body of missionaries had ventured to express an opinion directly to the California legislature. A conference of the representatives of several communions cabled its approval of President Wilson's effort to persuade California to delay action. Last month we recorded the fact that Bishop McKim and Bishop Tucker had cabled to the Board of Missions asking that all right measures might be used to guide public opinion to a just conclusion. This message was transmitted to the bishops on the Pacific Coast and to the State Department at Washington.

The Ultimate Question

The country at large evidently deprecates California's action, as evidenced by the overwhelming weight of editorial opinion gathered by the Japan Society. However this may be, it must be admitted that the bill as finally passed easily falls within the terms of the immigration treaty between the United States and Japan. It is evident, there-

fore, that the real issue is broader than any question of state interest or legislation. California's action will probably result in forcing consideration of the broad question whether the United States is willing, subject to necessary regulations, to receive the people of Japan into American citizenship. We do not see how this country can fail ultimately to answer this question in the affirmative, especially if it continues to admit the peoples of southern and southeastern Europe.

Japan's World Position

Japan has proved her claim to be one of the great powers of the world. Her people have earned distinction in letters, science and art. She is already an important factor in international commerce. Her educational system is among the most complete in the world. Long ago she included the principle of religious toleration in her constitution. There are many Christian congregations throughout the empire. Upon what then, Japan may fairly ask, can discrimination be based? Surely the United States cannot base it upon a question of race. For the fathers of the country in their Declaration of Independence asserted as a self-evident truth "that all men are created equal."

While some Japanese—and some Americans also—have manifested much warmth of feeling during the discussion of this matter, all will accord the highest praise to the dignity and restraint which have characterized Japan's diplomatic handling of the question. It affords convincing evidence of Japan's right to the fullest consideration.

ON another page there appears an earnestly worded communication from one of our faithful clergy. It bears interesting testimony

The Missionary Box

to the value of a certain phase of activity carried on by the Woman's Auxiliary—the preparing and sending out of missionary boxes. It is

called forth by the fact that one diocesan branch has suggested the desirability of discontinuing this practice and sending instead a sum of money equal to the value of the box.

Although this suggestion is being called by the name of a special diocese, it is by no means a new idea. As new blood has come into the Auxiliary from year to year the same question has naturally been raised in several places. Certainly such a suggestion, which seems to commend itself to the minds of younger and more aggressive women, should be carefully considered. It may easily be in line with a better development and more modern methods.

But we imagine that the letter which we print represents fairly the sentiment of a large proportion of those who have received missionary boxes. We think that the married clergy want them, and surely they are the best judges of their value. We must take exception to certain editorial comments on this matter which appeared in *The Churchman* of April 19th. The writer says: "The day of the missionary box, into which went everything because 'it was good enough for the missionary' is about passed. The humiliation suffered by the recipient was shameful and had to be borne in silence." We assure the author of these words that the day of that sort of missionary box was probably past about the time he was born, that the "shameful humiliation" of which he speaks was of so rare occurrence as to be negligible, and that when it did occur it was seldom borne in silence; for the only thing necessary was to write to the secretary at the Church Missions House and prompt correction was certain.

The writer in the *Churchman* goes on to state that the day of the new missionary box has come and "the supplies sent of late years have been of the best; but even the coming of the best of food, clothing or personal effects to men or women of right pride is hardly justifiable. It may have been, in the

frontier days when missionaries could not purchase things on the spot, but it is not at the present time."

Again we take issue with the writer. We feel safe in affirming that he never received a missionary box. The custom of sending them may be old-fashioned; it may even be thought obsolete, but it is *not* degrading. This ministry of Christian gentlewomen to one another has had a value and significance far beyond the appraisal of the box itself.

Perhaps the day has come when the missionary box no longer fills a useful place; but before it is abolished the women of the Church will certainly wish to decide the following questions: (1) whether a sum in cash equal to the value of the box will as readily and cheerfully be given; (2) whether that sum, if it did equal the estimated value of the box in some large city of the east, is of equal value when sent in the form of a check to a frontier town; (3) whether women of narrow means would be deprived of giving, through the service of their hands, a sum which their pocket-books could not afford; (4) whether the educational value of the box to the senders, and the sympathetic friendships often established between them and the recipients, are important factors in the decision of the question.

By all means let this "Iowa Idea" be presented and discussed in its most favorable light, but, in all justice, such discussion should not carry the inference that the missionary boxes of the past have been a futility or an impertinence.

ANOTHER "World" is claiming our attention—not a hitherto undiscovered planet, nor a reconstructed theory of a future life, but the "World in Chicago." This missionary exposition, conducted on the lines of those held in Boston, Cincinnati and Baltimore, is now under way and gives promise of good success. The number of our Church folk who attended on "Episcopal Day" was most gratifying. A member or members

of the staff from the Missions House have been in attendance throughout the period of the exposition.

WHSOEVER has any share in training children in Christian activity must have felt how greatly we lack an organized work among

For the Boys of boys. The present the Church Junior Auxiliary, while it theoretically

welcomes both sexes, does not practically enlist the interest of any great number of boys. In view of this need of developing and organizing the boys of the Church for missionary and other Church activities, a committee of persons interested in the subject has been requested by the Council of Advice of the Board of Missions to gather information about the condition of work among boys and to arrange for a conference upon this subject at the time of the General Convention. It is hoped that by this method some definite plan may be developed which will aim to co-ordinate the Church's activities for boys and which may ultimately be presented to the Board of Missions, the General Board of Religious Education, and other Church agencies for action. Any of the following members of the committee would be glad to enter into correspondence with those who are interested in this subject: the Rev. H. L. Burleson, Church Missions House, New York City; the Rev. W. H. Owen, Jr., Mt. Vernon, N. Y.; Miss M. A. Stevens, Brooklyn, N. Y.; Miss Grace Lindley, Church Missions House, New York City; Dean J. R. Moses, Garden City, N. Y.; Miss Alice Lindley, New York City; the Rev. A. E. Taylor, Brooklyn, N. Y.; the Rev. William E. Gardner, Church Missions House, New York City; Miss E. Prophet, Yonkers, N. Y.; Mr. Samuel Thorne, Harrison, N. Y.

The committee has arranged for an open conference to meet at 3 o'clock on the afternoon of October 14th. All who are in any way interested in the matter are invited to attend.

HUNDREDS of letters have come in to the Church Missions House, telling about the Sunday school Easter offering. One of the Department Secretaries says: "A young Connecticut high school boy walked daily each way, two and a quarter miles to school. Every day his mother gave him two pennies for lunch. He went hungry at noon for forty days, saving all his pennies for his mite box."

MISSIONARY EDUCATION CONFERENCES

THE summer conferences of the Missionary Education Movement have for ten years been sources of inspiration to Church workers throughout the country. The physical invigoration and the spiritual enlightenment of ten quiet days of prayer and conference amid beautiful surroundings, have brought new strength for the tasks to be accomplished.

The conferences for 1913 will be held as follows: Blue Ridge (P. O. Black Mountain, N. C.), June 27-July 6. Silver Bay, Lake George, N. Y., July 11-20. Lake Geneva, Wis., August 1-10. Speakers and leaders of nation-wide prominence have been secured. Missionaries from foreign fields have been invited to attend and give the benefit of their personal experience.

It is hoped that large numbers of young people may take advantage of the opportunities thus presented. Particulars may be obtained from the Missionary Education Movement, 156 Fifth Avenue, New York.

NOTICE

FOLLOWING the method now employed by many of the important periodicals of this country, we have concluded not to send out acknowledgments of subscriptions from this office. Receipt of the magazine by the subscriber will show that the subscription has been received and entered on our books. The following month the change of date on the wrapper will indicate when the subscription expires. We ask our readers to take note of this new arrangement.

THE SANCTUARY OF MISSIONS

DARKNESS was brooding o'er the
shapeless earth,
Darkness, the twin of Chaos: from
on high

No star shone out with sweet and
smiling eye,

Dimpling the solemn deep, with twink-
ling mirth.

"Let there be light," the Almighty
Father said,

And where, in thick obscurity, the
night

Had reigned, broke out a living
stream of light

And bore away the darkness deep and
dread.

So on man's heart, when the black
night of sin

Shed desolation, darkness and de-
spair,

"The light to light the Gentiles," burst-
ing in,

Turned the mind's midnight into
radiance fair.

"Let there be light!" It was, when
God had said;

"Let there be light!" It is, for Christ
has bled.

—William Croswell Doane.

THANKSGIVINGS

"WE thank Thee"—

For the wise leadership and
faithful service of William Croswell
Doane.

For the gifts of healing exercised by
thy Church through her medical mis-
sions. (Pages 377, 388.)

For the single-heartedness and cheer-
ful courage of lives lived quietly in
witnessing to thy truth, especially
among the Indians of our own land.
(Pages 381, 404.)

For the loving sacrifice of old and
young who give of their substance to
speed the glad tidings of salvation.

For the blessings which in all the
years have been vouchsafed to us as a
nation.

INTERCESSIONS

"WE pray Thee"—

To give wisdom and guid-
ance to our rulers that they may exe-
cute justice and maintain truth. (Pages
372, 404.)

To guide the men in whose hands
are the destinies of the new Chinese
Republic. (Page 385.)

To strengthen the hands and cheer
the hearts of our missionaries in the
Island of Cuba. (Page 393.)

To rouse thy Church to the need of
bearing better witness for thee in our
own land. (Page 369.)

To prosper the means employed to
spread the knowledge of the Church's
mission among her children.

To bless those who gather in sum-
mer conferences that they may both
perceive and know what things they
ought to do, and also may have grace
and power faithfully to fulfill the same.

PRAYER

For Missions and Missionaries

O THOU who art the Maker and
Redeemer of all, have mercy
upon all whom thou has made and re-
deemed; and grant that none may make
themselves incapable of that happiness
which Jesus Christ hath purchased
with His most precious blood. To this
end I beseech thee to bless the pious
endeavors of all persons and socie-
ties which strive to propagate the Gos-
pel; that its divine truths may be re-
ceived in all the world; that thy ways
may be known throughout the earth,
thy saving health among all nations;
that thy name may be great among
the heathen, and revered and
adored by all those that are yet
strangers to thy most glorious perfec-
tions. Have pity upon all those mis-
erable people who still sit in darkness,
and want the necessary means of in-
struction. Send them pastors after
thine own heart; full of knowledge,
compassion, and zeal; that pitying
their sad condition they may instruct
them in the ways of truth and of
eternal life. Increase the number and
the graces of thy messengers and min-
isters; and touch the hearts of all
Christians with a true compassion, like
thine, O Lord, for all such as are
strangers to thee, and to the merits of
thy death, by which they have been
redeemed, that they may cheerfully
contribute to a work so acceptable to
the Divine Majesty. And may thy
Holy Spirit, by the preaching of the
Gospel, add daily to the Church such
as shall be saved, through thy merits
and mediation, O Lord and Lover of
souls. Amen.

—Bishop Wilson, A. D. 1720.



ONE OF THE GREAT GATEWAYS OF PEKING

THE CHINA MEDICAL ASSOCIATION IN THE WONDER CITY OF PEKING

By H. H. Morris, M.D.

Dr. Morris is one of our physicians who are doing such splendid work in St. Luke's Hospital, Shanghai. It was he who had a thrilling experience during the eruption of Mt. Asama, Japan, in August, 1911, when at the risk of his own life he cared for the Rev. Mr. Hail, a missionary of the Presbyterian Board, who was so injured that he died on the mountain.

HERE we are, a crowd of over seventy, apparently on a personally conducted sight-seeing tour of Peking. Who are we and what are we doing here? We are proud to answer that we are a body of medical men and women from all over China, east, south, west and north (according to Chinese order), assembled together, not for a holiday, as you might suppose, but for the purpose of discussing seriously the present condition and the future policy of medical work in connection with the spread of the Gospel in this great country, no longer called the Chinese Empire.

Some are from far-away Canton in the south, coming for three or four days

by boat to Shanghai, where they were joined by more of us, so that a goodly party traveled by the wonderful new railway which has been built from the Yang-tse-kiang at a point opposite Nanking to Tientsin, a distance of over six hundred miles. This section only a year ago was under the scourge of a terrible famine. Lately, however, by means of this same railroad, this region has actually been exporting food materials. After two days and a night on the way our train creeps along and comes to a standstill in the shadow of the high, impenetrable wall of this great capital of the north, where we are met by our hosts-to-be, who are going to provide us with food and shelter during our stay

here. This, of course, is an important point—we must have food and shelter, very necessary items in this far northern land.

Our meetings are held daily, one session in the morning and one in the evening, the afternoon being left free so that we may have an opportunity to see some of the sights of this wonderful city, surely one of the most wonderful and most interesting on this broad earth.

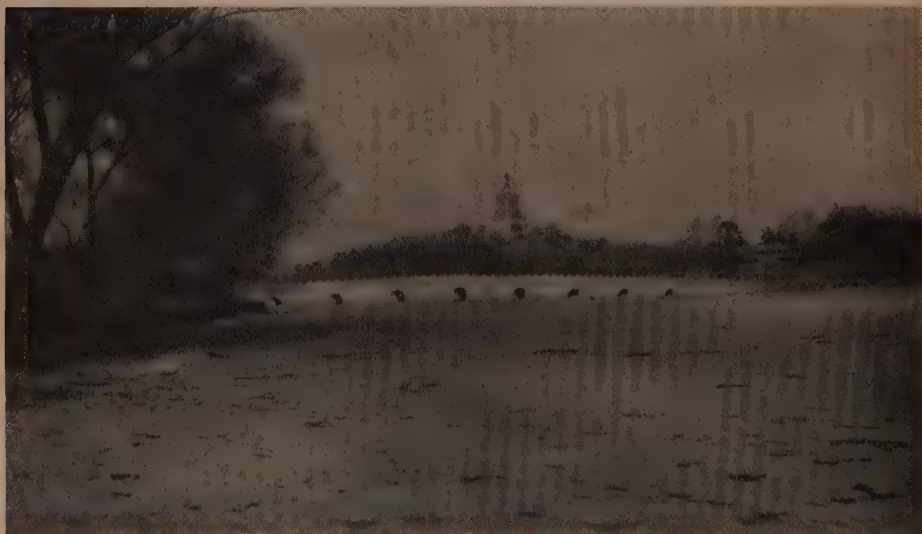
Our sessions each day were opened and closed with devotional exercises. There was plenty of warm discussion on many of the points brought up, probably the most important of which was the question of our policy in regard to medical education of the Chinese. The conference felt that a strong stand must be taken to strive after a high standard of excellence, and that it was better to concentrate on already established schools in important centres before starting new ones. This, of course, means cooperation and union among the various missionary societies, and will undoubtedly be a great aid to more general union all over the land.

The evening sessions were mainly

given up to the reading of papers written by members on medical subjects, and showed what splendid work is being done on every side.

We had the good fortune to have some good friends in high circles—who does not use his pull when he has one?—and as a consequence we received some great privileges, perhaps the one of which we were proudest being our reception by Yuan Shih-kai, the president of the Republic. This took place at his own residence, where there is a large reception hall. It consisted in the delivery of a prepared speech of ours to him, his reply to us, followed by a firm shake of the hand for each of us, and a very pleasant smile. Later on he sent each a photograph of himself. He is a very interesting person to meet, and gives one the impression of having the strength necessary to conduct affairs at such a critical time. We were very kindly entertained by the wife of the American minister, Mrs. Calhoun, and by Lady Jordan at the British legation. The Board of Foreign Affairs also gave a reception for us, so altogether we felt very proud of our humble selves.

We were very kindly allowed to in-



MARBLE BRIDGE ON WINTER PALACE GROUNDS



MARBLE BRIDGE AT THE SUMMER PALACE, PEKING

vade that part of the Imperial City known as the Winter Palace, where the imperial family formerly took up their residence in the spring before going out to the Summer Palace, and similarly on their return in the fall spent some time

there before retiring into the inner precincts of the Forbidden City. From an eminence in this park, for such it is, we had a view of that mysterious enclosure, where the dethroned court still lives and holds sway as of old, apparently prefer-



COURTYARD OF THE PALACE

The bronze dragon and peacock here shown are among the curious and beautiful art treasures scattered through the Palace grounds

ring to play at being rulers, even though not so in reality. Here the poor little ex-emperor issues his mandates, which go no further than the high walls surrounding his narrow domain. We had evidence of this in some orders closing some buildings, which were dated in the fourth year of his reign, although he had resigned (upon request) in the third year of his reign. Poor little emperor! Possibly when he grows older he will be thankful that he has been spared the perils and difficulties which beset one in his position.

It would be useless for me to attempt to describe the beauty and wonder of the many places we visited—the Temple and Altar of Heaven, with its wonderfully simple platform of marble open to the arch of heaven; the dilapidated Temple of Confucius, or the effect produced

by the visit to the Lama Temple with its crowds of filthy and evil-looking priests; or again, the beautiful lake and hill encircled with its tiled pavilions at the Summer Palace. This latter was a full day's excursion and was indulged in by only a few of us who were able (through the unselfishness of our colleagues, who stayed behind and did our work) to stay over the extra time required. But it was well worth the trip to go there.

These Peking days made us realize that, although we were men and women of different nationalities and of different religious persuasions, yet all were striving together for one great object, and through that were brought into close harmony with each other—the earnest desire to bring to these poor ignorant millions the blessings of the love of Christ.



A VIEW OF THE ALTAR OF HEAVEN

We are looking toward the emperor's robing hall and through the marble gateways

THE SPIRITUAL LIFE OF THE MISSIONARY

The following is a paper read by the Rev. Neville Joyner, before a conference of workers held on the Pine Ridge Agency, S. D. It gives a graphic picture of the life of the home missionary in the sparsely-settled regions of the West.

HARNESS and whips and buggy grease, horses, stables, and corrals, or the dust and cinders, the smoke and noise of a railroad train—these things are not conducive to spirituality, or to intellectuality, for that matter. To saw and split wood, to bring coal and carry ashes, sifting them that the coal may hold out through the long winter; to be one's own stable boy, and keep cow and barn in a sanitary condition (and pity on the missionary who does not possess a cow), these are physical exercises neither to be despised nor complained of, but they are not religious exercises.

The missionary must deal with the lumber man, the carpenter, the stone mason, the brick mason. Building material must sometimes be hauled forty or fifty miles. He must see to that. He must look after the building and repairing and painting of all his churches and other buildings. He must be the general treasurer for fifteen or twenty guilds. To keep track of all the freight which comes to one of our large Indian Reservations is something. God bless the people who send it; we could not get along without it, but the missionary must keep track of every piece. He must acknowledge every piece in his own handwriting; no secretary would answer for this sort of business. He must write long letters about his work, to keep the people in touch with and interested in it. This is not a small item in itself. With so many pure temporalities, one might ask where is the time to be found for spiritual things, especially in the missionary's own life. But the missionary who has a little wisdom knows very well that it cannot be otherwise, and he accepts it as it is.

The summer heat, the wind and the sand, the intense cold of winter, and the long drives in the face of blinding storms—these are commonplaces of missionary life. Weary and worn, he not infrequently must make his bed on the

floor, and sometimes on the dirt floor. How glad he is to have a space there among many others if a storm is raging, or the mercury is traveling rapidly downward. He must not carry his own food—that would never do. He must eat what is put before him, and appear to enjoy it, though it be not prepared according to sanitary regulations. There are no screens in summertime; tuberculosis is doing its steady and unflinching work. Amid these conditions the missionary lives and moves. These experiences have become so usual, especially to the missionaries of our own beloved Niobrara Deanery, that we almost forget about them, and are happy if the work goes well, and if our tact is sufficiently unflinching, and our judgment sufficiently unerring, and our patience sufficiently enduring, to administer as well as minister in one of these difficult fields.

But what is the effect of these experiences upon the spiritual life of the missionary himself? Are they a help or a hindrance? Much depends upon the character of the man himself. If he is the proper kind of man he can stand it, and I believe as he grows in years he will grow in grace. He may not develop some of the qualities of the parish clergyman, but he will develop that quality so essential in any Soldier of the Cross, especially in those who have enlisted for frontier service—spiritual endurance.

Again, much will depend upon the amount of spirituality or the kind of spirituality a man has when he undertakes the work of a missionary. One thing is certain, no man should enter this work who has not in some measure a lofty spirit. He should be able to look above and away from the many experiences which in themselves are degrading, to the great purpose of his work for the Master, to the supreme end of his life as a priest of the Lord. This kind of spirit will give him some contentment in the lonely life he has to lead, because

a missionary's environment is neither religious nor intellectual. There is no music, no art, no literature. He is far removed in time and space from the sentiments, the ideals and aims of an old community. These things may seem small in themselves, but they do affect a man's mind and soul. I know a woman who gave her little boy a picture of Hoffman's Christ when he went to school. Why? Because to look at the picture would affect the boy's soul. There is no beauty about a log wall, daubed with mud, nor much music in the bark of the wolf and the call of cattle. The missionary does not get the impetus that a good sermon, fine music, and a splendid service will give to him who has ears to hear. He loses step with the march. He must make his own music, and keep time to it himself. He must create his own environment. The people with whom he comes in contact are thinking and talking and working along lines different from his own. He longs to have some one put a friendly hand on his shoulder and say, "You are doing a good work," "That was a good sermon you preached Sunday." He gets a little hungry for something like that sometimes. We call it "sympathy," and real sympathy ennoble the one who receives as well as the one who gives. But the missionary has letters, and they do him a great good. They are sympathetic, and stimulating; they come like drops of water to a parched tongue.

With so many hardships and hindrances, with the continued necessity of harvesting from his own inner life for the good of others, when there is so little time to till and plant the soil of that inner life; with the task before him so tremendous and so rich and splendid with opportunities for winning souls for Christ, would it be strange if the missionary paused sometimes, and asked himself if he were equal to the task which God had called him to, if he is seeking the lost with the wisdom which comes from above, if he is feeding the flock as the Great Shepherd would have

them fed? For he knows, as does every Christian, that "Except the Lord build a house, they labor in vain that build it; except the Lord keep the city, the watchman waketh, but in vain"; "Not by might, nor by power, but by my spirit, said the Lord of Hosts."

If it is necessary for the parish priest to be strong in the Lord, there is greater necessity for that divine strength in the life of the missionary. If the parish priest needs godly wisdom, the missionary's need is greater. In the more settled communities people know the Church and love her teachings. With them it is first the Church, and then the man. Not so in the mission field; it is first the man, and then the Church. It is only as they see the man, and see in his life exemplifications of what he teaches, that they are led to believe in the truth and reality of the Christian religion. The missionary should be a strong man of God, and his life should so bear evidence. By his conversation, his manner of life, his going in and his coming out, men may see and know, without question, that he is about his Father's business. He may have friends among the worldly and wicked, but they must know that he is their friend, not because he condones their sin, but because he wants to lead them to a higher and nobler plane of manhood. He may eat with publicans and sinners, but he must do it as the Master did. Nothing sensational, nothing for effect, nothing for personal popularity, but in all things simplicity and sincerity, honesty of purpose and loving service, that men may learn more and more to know Christ, so that Christ may be glorified among men.

The man of vain doubts and misgivings as to the meaning and purpose of our holy religion is not the man whose spiritual life will make an impress in the mission field. He must be a man of conviction, who will not give his people stones in place of bread. He need not be puritanical, he should not be small-minded, but his standard of right and wrong should be so high, so true, so clear, and

so forcibly expressed by his preaching and living that there may be left no doubt in the minds of men as to the teachings of Jesus Christ. For he is always the leader of men to Christ and the interpreter of Christ to men.

There is unfailing inspiration and unspeakable joy in the kind of service he is privileged to render his Lord and his fellow man. There are no loaves and fishes; there is no renown; he cannot hope to be called of men "Rabbi, Rabbi!" for he must do his work where the lips of men do not give praise, and where the eye of none but God looks down. But he does learn, beyond a doubt, that the Gospel of Christ is still "the power of God unto salvation." When old men

and old women, who have spent their days in superstition and sin, come to the Saviour in the evening of their lives, what a joy it is to receive them by baptism, and in God's name make them members of Christ, children of God, and inheritors of the kingdom of Heaven! To stand in the cold, with only the sky above and snow beneath, to put on your vestments and go into a tent so small that you must say the Creed kneeling, to use a wooden stool for an altar and celebrate the Holy Communion for a servant of the Lord faithful unto death—this is joy unspeakable. If there are trying experiences which come only to the missionary, surely there are also sources of inspiration and joy which are his alone.

CHINESE MISSIONS AS SEEN BY LAYMEN

Capt. Robert Dollar in San Francisco, as president of the Robert Dollar Steamship Lines, and Mr. W. H. Booth in Los Angeles as vice-president of the Security Trust and Savings Bank, speak with the highest influence in their respective communities. Their selection to go with the Pacific Coast business men to the Orient in the interest of American commerce gave them incidentally a close acquaintance with the general missionary movement in China. What they say over their signatures will have weight as evidence for Christian missions, as it would if it were a document about business in commercial circles. Indeed, as another of the veteran business men of San Francisco put it, "the great American corporations doing business in China could well afford to pay all the salaries of all the missionaries in China for the civilizing influences which are advance agencies of trade."

THE general public is not familiar with nor well informed on this important subject. This has been brought about by hearing from those who are antagonistic, and others who do not take the pains to learn the true condition. We have heard men soundly denouncing missions and missionaries, who when questioned as to details and particulars, had to confess they knew nothing of the subject except what they had been told. So when trying to get at the truth one should be guided to a great extent by whether the person has studied the question, has been on the ground, and ascertain whether he has visited them and investigated at first hand. We claim to be of this latter class.

The first missions were started under the most discouraging conditions. The

government was most unfriendly to them, and if the late Empress Dowager could have had her orders carried out not one Christian, either Chinese or European, would have survived. In fact, it was only by a dispensation of Providence that her orders were not fully carried out. Until recent years it was supposed that no converts were ever made except in the coolie class. That was wrong, as many of the upper class, comprising the highest in the land, were Christians, and those of us who had access to their homes and were in close touch with them knew of the facts, but to save them from persecution or death the secret was kept until the Provisional Government was formed by Dr. Sun Yat Sen, when the first plank in their platform was "religious freedom," and

strange to say a majority of his first cabinet were Christians.

Then for the first time the general public discovered what inroads Christianity had made among the Chinese gentry and officials. Those results were not the work of a day, but by the long persistent efforts of the missionaries backed up by education. This we claim to be China's great hope, and it is fully appreciated, as every school, whether missionary or government, is full to overflowing. In no way can the missionaries forward their cause better than by education, as China must be evangelized by Chinese, and the great want of the present day is educated Chinese to carry on the work under the guidance and superintendence of the missionaries. In this connection it is proper to say that but for the Christianizing influence China would not have a republic to-day. The tremendous and magical changes that have come over China are the result of missionary teachings, and the effect of having so many of the best young men educated in our American institutions of learning where they early received the solid foundation of Christianity on which to build their structure.

The Y. M. C. A. is doing a great work. It is crowded beyond its utmost capacity and is proving a good auxiliary for the Church. Too much cannot be said of the medical work. The strongest critics are compelled to say that the medical missionaries have certainly done a great work and are still at it. In an article of this length space forbids giving personal illustrations in all the various branches of the work, but it is not for want of material.

Now the question naturally would come from business men, "What has been accomplished? What are the results?" This will never be correctly answered until the last great day, but it looks to us that the advancement of Christianity has kept pace with the material improvements and advancements, and to show to what extent this has gone, we give a few facts from the offi-

cial records, from which you can form your own conclusions:

Seventeen years ago there were ten miles of railroads. Now there are over seven thousand miles.

In 1903 the post office handled twenty million pieces of mail; in 1909, two hundred and seventy-five million; in 1912, three hundred fifty million pieces.

Fifteen years ago no inland telegraphs. Now over 50,000 miles.

At that time there were not more than six newspapers. Now there are over two hundred and fifty.

The growing of opium was prohibited, entailing a loss of forty million dollars of revenue per annum, and this when it was with the utmost difficulty that they could pay the current expenses of the government.

Women's feet were unbound, and they have been restored to their proper place in the homes.

A revolution took place, and in an incredibly short space of time the government was changed from an absolute monarchy to a liberal form of republic.

Now when a nation comprising a quarter of the inhabitants of the globe can accomplish what we have stated, we can reasonably assume that they can and will accomplish as much for Christianity, so it remains for us to be up and doing, and help them all we can.

The way the various denominations work together is praiseworthy. They are united in China as in no other country, showing a solid front against the common enemy.

In our judgment the work has only really begun. It has demonstrated its value and this demonstration calls for continued and augmented effort. The work should be encouraged and it should be supported. From every point of view it commands admiration and devoted encouragement.

ROBERT DOLLAR,

President Dollar Steamship Lines.

W. H. BOOTH,

President Security Trust & Sav. Bank.



SUN YAT SEN

HOW SUN YAT SEN BECAME A CHRISTIAN

By Rev. C. R. Hager, M.D.

Dr. Hager was for more than twenty years a missionary of the American Board in China. The following article by him appeared in the May issue of the *North American Student*. It presents an intimate appreciation of one who occupies a significant place in present-day history. Further comment appears in our editorial columns.

IT was during the autumn months of the year 1883 that I first became acquainted with the subject of this sketch. He had just come from the Hawaiian Islands in company with Mr. Frank W. Damon and some Chinese. It was my first year in China and I had not yet learned to talk very much in the musical tone-language of Southern China, so I spoke to him in English and asked him whether he was a Christian.

To this question he modestly replied that he believed in Christ, but that he had not yet been baptized. Sun's older brother was a most bitter enemy of Christianity, but this did not hinder Sun Yat Sen from imbibing the truths of Christianity in the Christian schools of the Hawaiian Islands, though no open confession had as yet been made before the world.

It has been stated by several writers

that Sun's father was a Christian, and at one time engaged in the service of the London Mission, but as far as I know there is not a particle of truth in this statement, since his own grandchildren, with several of whom I have recently talked, have never heard of it.

Thirty years ago Christianity was by no means popular in China, and few were the Chinese, even in Southern China, who dared to step out openly and confess Jesus Christ as their Lord and Master, though secretly many were convinced that the idols were false and Christ true. Nearly everyone that had the courage to take a public stand and be baptized was obliged to go contrary to the wishes of their nearest and dearest friends. And not a few endured such persecutions as the following: A wife tried to fasten a rope around her husband's neck and hang him because he was a Christian and dared to preach the gospel. A young Chinese preacher in the same province was seized and led to the edge of a precipice and commanded to renounce Christ and burn incense to the idols. When he refused to do so he was hurled over the precipice and killed.

It was at such a time as this that Sun Yat Sen arrived in China, and had he been a purposeless youth of sixteen he might easily have drifted with the tide and never made an open confession of his faith in Jesus Christ. Returning to his own country home, which lies about sixty miles west and north of Hong-Kong, he soon was called upon to witness for his Master in no uncertain way.

In every village in China there are great numbers of idols made of clay, which are easily broken with a stick. Sun Yat Sen was not slow in telling some of the young men who were formerly his playmates that the idols were all helpless, whereupon one of them dared him to strike one of the idols, and unwisely taking the dare he knocked off one of its fingers. A charge was made against the young Christian for the serious crime of defacing the idols of the

village, but his father, who was a genial and peace-loving person, came to the rescue and explained to the angry villagers that his son had been abroad and had there imbibed false notions. It is doubtful, however, if even the father's words would have had any effect upon the angry village elders if he had not given them some "hush" money, which in China formerly settled all difficulties, even to revoking a life sentence.

Being desirous of continuing his English studies, Sun returned to Hong-Kong and lived in the American Board Mission Home, the lower story of which was used as a day school for some seventy-five to one hundred Chinese boys. Sun Yat Sen lived on the second floor with students, teachers and servants, while two missionaries lived on the third story. It was a very modest home, half American and half Chinese, but it helped to cement the bond of friendship between the missionaries and natives, for not only was an English evening school conducted, but all the members of the household came to family prayers.

In this way Sun's faith was strengthened, and he was baptized during the early part of 1884 in the schoolroom of the Mission, where every Lord's Day a few Chinese gathered together to read the Scriptures and to listen to a simple exhortation in Chinese given by the writer.

During the following summer vacation Sun Yat Sen invited an English colporteur and myself to go to his home, and it was only in after years that I realized what courage this demanded on his part. Had he been ashamed of his Lord, he never would have invited us to come to his village, for our coming meant increased persecution for him. No word of complaint ever passed his lips, though unquestionably some of his relatives reprimanded him for bringing two "foreign devils" into the village, and after we left perhaps they fired off fire-crackers in order to drive out the evil spirits that we were supposed to have left behind us.

In these early years Sun was on fire with holy zeal for God, and he talked and preached as much about Jesus Christ as he did about political reform in later years. He had such persuasive power that in a short time he led two of his young friends to Christ. He never was an orator, but his message was always given earnestly and the man back of the message made people stop and think. Truth and earnestness were his principal weapons in preaching the gospel. He forgot time as he brought the good news of Christ to his fellowmen. He would talk for two or three hours without rest, holding his hearers spell-bound by the force of his logic and his simple earnestness.

Genial and affable to the highest degree, with a laughing mien, he won his way to the hearts of Christian and heathen alike, until he has become the first citizen in the hearts of his countrymen. But Sun was not permitted to smash idols, confess Jesus Christ publicly, and take two "foreign devils" to his village without hearing from his older brother in Honolulu, who at this time was the financial stay of the family. This brother at first sent home word that his younger brother must give up his religion, but this threat was not heeded. Finally he had recourse to guile and deception, writing Sun Yat Sen that he wanted him to come to Honolulu to give his signature to a certain legal document. The young man went, for in China the younger brother must always yield to the wishes of his older brother; but no sooner had he landed in Honolulu than he was told he must give up his religion or forfeit the financial aid heretofore given by his brother. It was a time of crisis. What was to be done? It seemed as though the help given him by his brother was necessary to finish his education. After considering the matter Sun told his brother that he could not renounce his faith in Jesus Christ and worship idols again, for he knew that idols could not save him. "Very well," said his brother, "then you can

'hoe your own row' and follow the 'foreign devils' religion."

Forsaken by his brother, the Christians in Honolulu collected enough money for his passage back to Hong-Kong, hoping that he might there study for the ministry, which calling he really had in view at that time. But on reaching Hong-Kong there seemed to be no place where he could get the desired training. So he turned to the medical profession, against which his brother was not so much opposed, and for seven years studied medicine, planning all the while reforms which should some day free China from the Manchu rule.

Amid hardships and trials, amid hunger and thirst, amid persecutions and hair-breadth escapes, he has accomplished the liberation of his country, an ambition which had its birth, Sun himself says, in the teaching of Christianity.

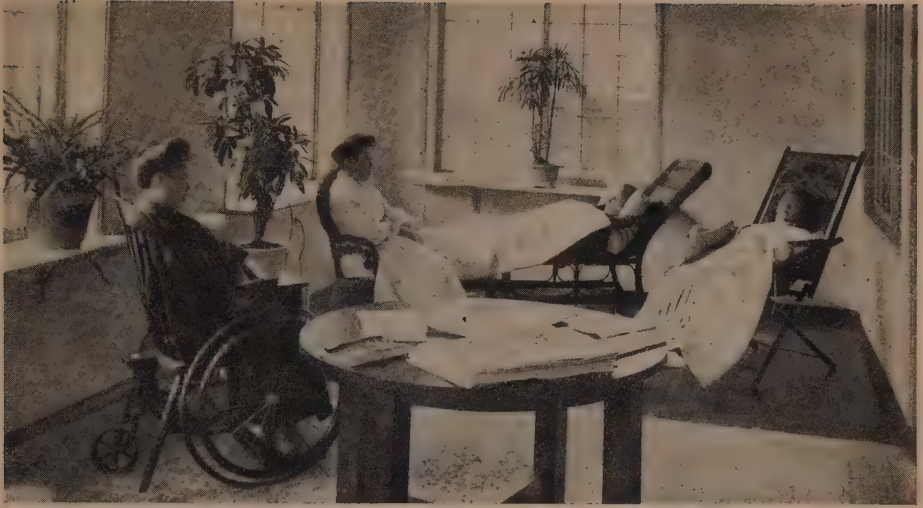
In his own words let me close this short review of the life of this truly remarkable man. "Brothers," he said, when addressing a number of Chinese students, "applied, practical Christianity is our true need. Away with commentaries and doubts. God asks your obedience, not your patronage. He demands your service, not your criticism."



The children of Sun Yat Sen studying at Berkeley, California. Dr. Hager in the background

THE PRESENT ST. LUKE'S HOSPITAL, TOKYO





PATIENTS' SUN PARLOR OF ST. LUKE'S HOSPITAL, TOKYO

A VISION OF SERVICE

THIRTEEN years ago a young missionary physician went out to Tokyo. There he found, as the result of the work done by those who had preceded him, an unfinished hospital building, without plaster and unfurnished. It would accommodate perhaps eight or ten persons. The outlook was most discouraging, and for a year the hospital waited while the young doctor carried on effective work in a dispensary in another section of the city. He was then prepared to take hold of the hospital problem, and the development began which has resulted in the present St. Luke's Hospital, Tokyo. Year by year advance was made, urged on by the very pressure of success. Additional land was bought, enlargements and additions planned and carried out, and constantly the hospital and those who conducted it became better entrenched in the confidence of the people.

The St. Luke's shown in the accompanying illustrations is the largest hospital in Japan under foreign control, and the only one prepared to care for foreigners. It has eighty beds, three foreign and ten Japanese physicians, a

nurses' training school with thirty pupils and a medical society of about fifty members. The physicians of the University of Tokyo Medical School act as consultants.

The work of St. Luke's has a two-fold character. It is fundamentally and consistently a missionary hospital. It provides thirty free beds and ministers without return to hundreds of Japanese every year. In its dispensary from 100 to 150 needy Japanese are cared for daily. In addition to this its wards and private rooms are a blessed harbor of refuge for the sick foreigner in Tokyo. The increasing number of visitors and tourists, added to the members of the foreign embassies and legations and the considerable body of missionaries, make large demands upon the resources of the hospital. Patients come from Singapore, Java, Hongkong, Manchuria and Korea. The influence of the hospital is not only national but international.

Perhaps nothing more strikingly illustrates the development which has taken place than the expansion of the little drug room of eight years ago, with its meager stock of medicines and its

single attendant, into the splendid pharmacy seen in an accompanying picture. It is situated on the leading business street of Tokyo and conducts on the ground floor a retail drug business, on the second floor a prescription department and on the third a wholesale department under the management of Mr. Fenner. Out of the proceeds of this enterprise a considerable portion of the expenses of the hospital are met.

For three years Dr. Theodore Bliss has been associated with Dr. Teusler in the hospital work. Dr. Bliss has the Department of Internal Medicine and Dr. Teusler the Surgical Department.

But is the story of St. Luke's finished? Has its last chapter been written? It would seem so, at a casual glance. Every adjacent foot of land which could be obtained has been built upon, and the structure has been forced upward as many stories as the Japanese laws will permit. Its present equipment and achievement are, in fact, the limit of St. Luke's possibilities upon its present site. And that achievement is no small thing—indeed it is highly honorable, and a most potent factor in the missionary work of the Church in Japan; but from all sides there comes a demand that the work so well done shall be carried fur-

ther, and that the present success shall be pushed to a larger issue.

Tokyo is a city of two and a half million people, the gateway of the Orient. A strong international hospital there would exert lasting influence throughout the East. The people and the government of Japan earnestly desire it. The opportunities which are presented for effective service seem to demand it, and therefore a great plan for the future has been evolved. The refusal of a magnificent piece of land, embracing eight acres, has been secured. It is amply sufficient for the great institution which in the future will develop upon it. Leading Japanese statesmen like Prince Katsura, late prime minister, and Baron Goto, a cabinet minister, have expressed the deepest interest and have promised financial assistance. Baron Goto offers at least \$25,000. Without exception the leading Japanese physicians and the diplomatic representatives of foreign countries back the enterprise. There is an international eagerness for its inception.

Dr. Teusler wishes to obtain, first of all, the money to purchase the land and erect one or two buildings. Meanwhile the work of St. Luke's would continue on its present site undisturbed. As further means are available the whole plant would be developed to a splendid completion, furnishing not only a magnificent institution for international philanthropy but also a significant monument to the power and sympathy of the Christian faith.

It would mean much to the traveling American or European to find such an institution in the heart of the Japanese Empire.



Senior nurses in the garden of the nurses' home



INTERIOR OF THE HOSPITAL

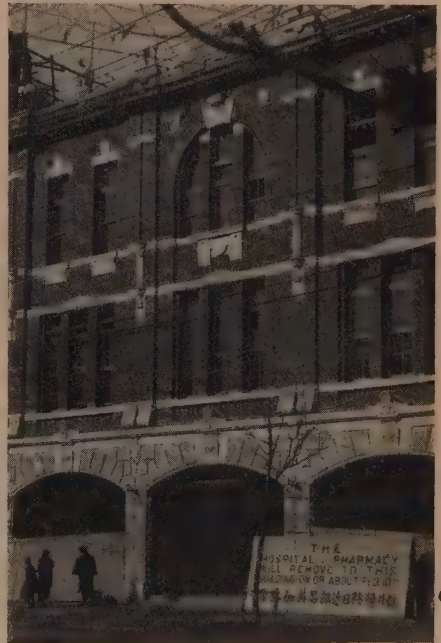
It was only the other day that the wife of Sun Yat Sen, former provisional president of China, was severely injured in an automobile accident in Tokyo. She and her two companions were temporarily cared for at the relief station of the Red Cross and then sent immediately to St. Luke's Hospital.

Mr. Hamilton W. Mabie, who is now travelling in the Orient and writing for the *Outlook*, in the issue of March 22nd tells something of the personality which has been the central impulse in the past success of St. Luke's, and which is also the inspiration of the new project. He says:

"Dr. R. B. Teusler has a right to claim the attention of our busy people. He has been in Japan twelve years; he came to Japan as a missionary physician and he is still a missionary physician. He has established himself as the foremost foreign surgeon in Japan and one of the foremost in the Far East. He has also gained universal confidence among the Japanese, and among foreigners as well. His devotion, his ability, his sympathy with the country, and his readiness to help, have made him one of the most influential men in Japan.

"With him in charge of St. Luke's Hospital in Tokyo is associated Dr.

Bliss, who is also a missionary physician. These gentlemen are receiving salaries of \$2,250 from the Board of Missions of the Episcopal Church. They are earning at least \$25,000 a year by outside practice; this entire sum they



THE HOSPITAL PHARMACY

are turning in for the support of the hospital. In other words, they are not only doing their own work with great skill, but they are paying for that work; they are devoting to the uses of the hospital five times the income they are receiving for their own services. This fact, and what they have accomplished in twelve years, give them a right to ask for aid both in Japan and America for an International Hospital."

THE PLANS FOR THE NEW HOSPITAL

In order that our readers may have a more concrete idea of the splendid plans which have been evolved, we give below an epitome of the whole project.

The estimated cost, including equipment, is \$485,000. Divided as follows:

1. The land, \$200,000.
2. Administration building, \$25,000.
3. Department for paying patients, \$125,000. This would include: Four pa-

vilions each accommodating 25 patients, a service building and a home for nurses.

4. Free department, \$50,000. This would include: Two pavilions accommodating 25 patients each and a service building.

5. Dispensary building, \$20,000. This would include facilities for caring for at least 200 cases a day, a laboratory for experimental purposes.

6. Laboratory for clinical and research work, \$30,000.

7. Building for infectious diseases, \$15,000.

8. Building for the care of mental diseases, \$10,000.

9. Residences for the medical staff, \$10,000.

It is not necessary to erect the complete plant at one time. It is imperative that the site be secured and two of the pavilions for paying patients, together with a home for nurses and a service building, be erected by the autumn of 1914. This would mean an expenditure of \$275,000.





COUNTRY SCENE IN CUBA

A NIGHT SERVICE IN A CUBAN MINING CAMP

By the Rev. W. W. Steel

"The night was dark and dreary; the clouds went sweeping past."

SO the old song has it, and so it was. The *locum tenens* had arrived, but was unexpected. It was not his fault. He had written for instructions long before, but the manager had been absent, and his reply had been delayed. Thus the *locum tenens* arrived, and was unexpected.

The tropical sun was blazing in the intervals between the half-hourly showers. The only way of notifying the inhabitants of the "Lower Village" was by personal visitation. The distance was a mile and a half. The cinder road made through the marsh was fearfully cut up by heavy hauling. The deep ruts made by the cart wheels and the tracks of the draft animals were filled with water and mire.

Undaunted by such trifles, the missionary, umbrella in hand, made the trip of notification in the afternoon, beating back the snarling dogs, and visiting many houses in various parts of the village. The people, Jamaican negroes all, were "glad the parson was coming," and promised their presence at the function.

And now it was after dinner. The black night had fallen as night falls, so

suddenly in tropical countries. The parson, bag in one hand, and umbrella as *salva-vida* in the other, was starting upon his second voyage through the marsh country. Black as Erebus, that night! Not an inch of the road could be seen. The dim lights of the distant village but served as blinders to the sight.

The road led first by the great iron mills where the crude ore is dried in the furnaces. Vast volumes of sooty smoke rolled earthward and enveloped the parson in denser than Aenean vapors. On past the enormous traveling cranes led the road. Back and forth noisily glided the electric dumpers, unloading the dried ore, dumping tons at a time before an accumulated hill fifty feet high to the windward of the road, and half smothering the traveler with dense clouds of iron dust.

Foot by foot, yard by yard he felt his way with his precious umbrella, choosing the darkest places for his feet, for the lighter ones indicated water; now slipping, now stumbling, now making a mistake and stepping in mud and water more than ankle deep; now and then standing still on a little point of vantage to beat back the attacking dogs.

The chilly wind blew in from the

nearby waters of the bay; drifting mist clouds drenched him; now and then white winged creatures blew past, like veritable spirits of the night, uttering melancholy cries. Sea gulls? Yes. And pelicans, with an occasional flamingo, literally blown from their nocturnal resting places.

Foot by foot, yard by yard, for so the longest road may be traversed, the parson felt his way to the heart of the village where in a little school house was to be held the service.

Arrived, at last, he found two sets of school desks arranged in the two ends of the room, so that one half faced the other half, with the teacher's desk in the middle. Half the seats were occupied by the Jamaicans, the other half by some Cubans.

The parson calmly laid his bag on the teacher's desk, and proceeded to vest himself "in the presence of the whole congregation," who watched the operation with interested eyes. During the vesting, the parson was thinking of George Herbert, and when ready to begin the service he could hardly restrain himself from quoting his words: "Come, people, Aaron's drest!"

The service was in no way unusual. The parson "raised the tunes" and the people floated them on with rich and harmonious voices; "Onward, Christian Soldiers"—*Gloria Patri, Magnificat, Nunc dimittis*; "Blest be the tie that binds," and, for recessional "Awake my soul! Stretch every nerve."

The parson did not preach. He never does. He "just talked." First in English, for the Jamaicans; then in Spanish for the Cubans, who listened most attentively.

At the parson's right, during the double-barrelled talk, two large dogs sat on their haunches, side by side, gazing into the dark faces of the Jamaican congregation. After the parson had talked about ten minutes in English the dogs began to get uneasy. Their attention was diverted from the motionless dark mass of faces to him as being the

only moving force apparent. They got tired, and began yawning in the parson's face, but they did not molest him. When he turned to the Cubans and began talking in Spanish they ceased yawning, and the parson thought they were interested. Naturally, as being Cuban dogs they understood no English.

But "two's company; three's a crowd." Another dog entered the room, and Satan had prepared mischief for idle dogs to do! That mix-up of dogs was interesting, if diverting, and interrupting! The parson preserved a calm and smiling neutrality, while the hostilities were inaugurated, war declared, the battle was fought, and the belligerents finally separated amid some confusion on the part of the two congregations. Fortunately no racial nor international problems were raised or discussed.

The parson's talks were concluded, and he was about to announce the last hymn, when a Jamaican arose and with a thousand apologies for the temerity of his interruption, called the parson's attention to the fact that the offering had been omitted. It was not through forgetfulness on the part of the parson; but the people seemed to be so poor that he had thought it well to omit the offering.

Much pleased, and somewhat re-proved, the parson said the offertory sentences, and the offering was received. On looking at the plate (for such it was), the parson noted two things—that there were exactly as many pieces of money in the offering as people in the congregation, and that the *smallest* piece was five cents; there were no coppers in the plate. After the service he mentioned this, and a Jamaican replied, "Why, parson, we doesn't never offer copper money to de Lawd!"

In Cuba are thousands of these Jamaican negroes, trained in the Church of England, who are faithful to their religion, and to whom the Church is ministering to the best of her ability, with the small number of clergy and the limited means at her command.

THE RESURRECTION OF CAPTAIN X

A TRUE NARRATIVE OF A RED DRAGON CHARACTER

By the Reverend A. P. Ziegler



The Red Dragon, at Cordova, Alaska—a Church Club for men—is known to most of our readers. This sketch of one in whose restoration to manhood the Church had a wholesome share will be read with interest for the light which it throws upon a unique and virile phase of the Church's ministry to men.

I T was in February, after visiting the little Indian settlement of Eyak, that my companion and I and a team of three dogs left the little village for the further end of the lake, where we called at a couple of cabins, leaving some reading matter and passing the time of day. A snow storm and a favorable high wind having arisen on our return, we were making splendid progress toward home, when all of a sudden, just a few feet off our unbroken trail, we ran onto a detached sled. Proceeding a hundred yards or so we picked up its intoxicated driver and added three more dogs and another sled to our team. An Indian at Eyak Village identified our "dead-head" freight as one Captain X., and directed us to his cabin, where we dried him out and put him to bed, leaving an explanatory note tacked to the door for his partner.

Two days later in making the rounds of some of the numerous cabins and tents in the vicinity, my attention was attracted to a cow, gazing intently at the door of the captain's cabin. The door was ajar, and through the opening a hand was shaking toward curious bossy a bunch of green tissue paper and artificial flowers, as a bait to lure her into the parlor, where she might be milked without her owner's knowledge. My approach unfortunately proved a disturbing influence in the plans of the prospective host. The bouquet was withdrawn from view, and the door closed.

You have heard of the Red Dragon of

St. George's Mission. It is my lot to superintend a men's club house in Cordova, the terminus of the Copper River & Northwestern Railroad. A unique substitute for the saloon, in a town which boasted twenty-six of them, it is fitted with a splendid library, pool-table, piano, boxing-gloves, etc. Naturally it is well patronized by railroad men, snow-bound prospectors, miners and other men of the frontier. It was not at all surprising to me to see my friend of a few days ago enter, choose a book and depart. His choice of books at various times showed plainly his taste. Accordingly, although never having had the slightest intercourse other than that described and his regular borrowings and lendings, I felt that here was a kindred spirit, and that friendship was sure to ripen—as it did.

Circumstances soon led up to our intimacy. At closing time—midnight—my friend explained that his partner and messmate was very drunk with several companions in his shack, and that he was disinclined at the present time to participate in their festivities. Would I be so kind as to permit him to be my guest, and allow him to occupy one of the numerous upholstered benches in the club room? This gave me the looked-for opportunity of establishing the bonds of friendship that is my privilege.

My further intercourse with Captain X. assured me that he was not one of the army of "tellers of the sad stories of their lives." He was thirty-seven years old, the son of an ex-minister to Korea, and a graduate of St. Mary's Training-

school, New York. He had lived for six years in Japan, carried scars from the Boxer War, and was first mate on the steamer *M*—, which sank in the Golden Gate, where some ninety passengers were drowned. He had an endless fund of anecdotes and experiences—truly a soldier of fortune. However, doubtless through his love for liquor, he could not be relied upon as master of a ship; accordingly he got employment on a survey party when the work on the railroad to the interior opened up.

Captain X. was a good worker for two or three months at a time, but he would make occasional trips to town, and before I could intercept him he would be physically and financially "paralyzed." My good work came in here by getting him sobered up and "back on his job" a hundred miles away. No one knew better than I—or thought he knew—that the man was hopeless, incapable ever again of holding such positions as had once been his.

Occasionally I got his money into safe keeping before he was ruined, but his last trip was most disastrous, although the cause of his resurrection.

After closing the club house, bidding thirty or more men "good-night," and turning out all but one light, I drew a small table near my "cot" and in a short time was lost in an interesting volume for two or three hours. I was interrupted by the arrival of company—Captain X. and a couple of his friends, all three intoxicated. We entertained each other for an hour or so, then the captain and I put the other two to bed in their shack, and I deposited the captain in a rooming house over a saloon—the only available bed in town. His spree lasted three days, I making it a point to see him during the course of each day, in the hopes of getting him sober by Monday morning, when his train was to leave for the front.

But Sunday was a busy day, with services, Sunday-school, etc., and he seemed to be doing so well on Saturday that I neglected him until four o'clock in the

afternoon of Sunday, when I was suddenly called to him. In the frenzy of delirium he had cut his throat. I shall spare you a description of the scene which greeted me. He had regained consciousness, however, long enough to write, on the cover of a copy of Kipling, a farewell to me in case he died, giving the address of his mother, to whom he had not written and from whom he had not heard for six years. He had lain disabled for two hours before anyone discovered him and was very weak; but not too weak, after the doctor had attended him, to beckon me and whisper, "I must look like Patrick Henry with this high stock (the bandage); I certainly feel like him. Give me liberty or give me death!"

It was to be liberty and not death, though the road he travelled toward it was a strange one. He was judged insane by a jury composed of a number of citizens of the town, and after six weeks in the hospital was sent to the insane asylum at A—. He may have been temporarily insane at the time, but most of the jury, to their discomfort, thought him an unusually witty and sarcastic lunatic, for he made a laughing-stock of them each in turn. This seemed to be the end—or nearly so—for him; yet who can say what unknown influences for good, what reserves of power, still linger in a man whose case seems desperate. Something awoke in him. As they took him away to the asylum he said to me, "I will see you again soon—under happier circumstances"—and he did.

About two months afterward the steel for the great bridge over the Copper River at Miles Glacier arrived, and with it arrived Captain X., second in command of the boat which carried it. It was he who engineered the unloading of the ponderous spans; it was he who came up to the Church service on the evening the boat came in. The next trip he was on the bridge, master of his vessel, and now he writes from China, where he is a trusted official of the government, and gives me permission to tell as I see fit the story of his "resurrection."

THE TEN DAY CHURCH

Clergy who are beginning to think about their summer vacation will read with interest the following description of how one priest spent his time last summer. The cause of home missions would be greatly benefited if others might be moved to follow his example—and beyond doubt they would themselves enjoy the experience.

WHEN the Rev. A. T. Y. decided to enjoy his vacation last summer outdoors somewhere, with a lake in the foreground, where was fishing and a tent and no pastoral cares, he asked the advice of Bishop J. D. Morrison, whose diocese in northern Minnesota includes ten thousand lakes. The bishop referred the inquiry to a vestryman of the pro-cathedral, who is developing among other interests on the Cuyuna Range, the townsite of Crosby on Serpent Lake. He wrote to Mr. Y. saying: "Make your camp with us. I have a tent and the rest of the outfit, and when you need something to eat come to the house and we will fix you out." Mr. Y. accepted the invitation and last July found him at Crosby.

The first day there he discovered that Crosby was a town of 1,500 people, well-built and fast growing, and not an Episcopal church in sight. There was work there to be done, and the fish could wait. The second day Mr. Y. obtained the gift of a building lot from the owners of the townsite. In ten days he had raised a subscription of \$3,500, in addition to the lot, and had broken ground for what is known as the "ten day church."

The mining companies gave liberally; the business men contributed willingly; artisans and miners—the same who "heard Him gladly"—gave their share freely. Mr. Y. got everybody; if he missed a man on the surface he went down the mine after him. If he was not interested in church work his co-operation was enlisted in another way. It was to be a people's church, Mr. Y. announced; the basement should have a reading room for all the people. Arrangements were made for volunteer caretaking, and subscriptions obtained for seventy-five periodicals. There was

hardly a miner or workman about Crosby but gave his dollar, and the church people at Deerwood, a summer settlement at the other end of the lake, gave an entertainment that added \$180 to the fund. Crosby people are now getting together an additional fund for the organ and for completing the furnishing.

At the end of the ten-day campaign, Mr. Y's host interfered and took him away from his camp to an island in Lake Superior where there is no call for a church, and nothing could happen to interrupt the fishing.



THE "LITTLE BAPTISM"

IT is not generally realized by Christian people that there are in this country 50,000 unevangelized Indians. Some ten or twelve thousand of these reside in California. In the rugged mountain region of the district of Sacramento Bishop Moreland has recently established a mission among the Karoks. The missionary in charge has already baptized many of these heathen people, and it is his practice to give to each at the time of baptism a small cross. Recently a little Christian boy died from exposure to the severe cold, after only a few days' illness. The day before the funeral the parents came to the missionary with the request that they might have another "little baptism" to put in the coffin with their child, because his had been lost in the fire which had consumed their home. It seems that all the baptized Indians call the cross their "little baptism." The priest writes: "Is this not suggestive? On the Cross Christ was baptized in His own blood; and for us this sacred emblem of our faith cannot mean less than a baptism of service."

北米合衆國聖心會傳道會社總理並職員諸君、安ヲ問

曩日我等、異教、氏ニシテ唯真理、片影ヲ教フル宗教
 抵禦スルニ道德ノ下ニアリシカ茲ニ基督教、光輝ニ接シ真理、
 全体ヲ味フヲ得ルニ到リシ、一重ニ北米合衆國基督教徒諸
 君、信仰義胸心同情及愛心等ニ基クモノナリ就中我等が
 萬國聖心會、肢ナル日本聖心會ヲ組織シ聖徒が一度傳ヘラ
 レタル信仰、道及使徒ヨリ繼承スル監督職ヲ奉戴スルヲ
 得ルハ又以テ北米合衆國聖心會傳道會社賜シテ我等、
 如何ニ言辭ヲ以テ謝意ヲ表スベキカヲ知ラザルナリ曩ニ貴會
 社、我等ヲ指導シ且教養セン為メ敬虔博識ニシテ献身
 的精神ニ充滿シタル故監督神學博士シ・エ・ハ・イリアム・ス・師
 ヲ贈リ次ヲ監督ジョ・マ・ヤム博士エス・シ・パートリック博士等校
 等ノ尊重スル諸監督ヲ贈リ今面又我等ノ懇請ヲ答ヘテ神
 學博士エ・エ・ジ・カ・カー・師ヲ以テ曩ニ辭任セラルタル監督・パートリ
 ック・師ノ後任トシテ我地方部監督任命シ派遣セラルリ是實
 ニ諸賢ノ懇情、基クカ故ニ茲ニ弟拾貳定期京都地方會ハ
 謹テ深厚ナル謝意ヲ表セテ不肖等ノ命ゼリ故ニ茲謹而一
 書トス

恐惶謹言

明治四十五年四月

日本聖心會京都地方部感謝狀奉呈本員



長老岡本大雄

山邊久吉

北米合衆國聖心會傳道會社御中

Lucy H. Cornell

WORDS OF GRATITUDE

THE other day there came to us from Japan an interesting parchment, of which a copy appears on the opposite page. It was sent by the district convocation of Kyoto and is a spontaneous expression of appreciation for what the American Church has done to bring Christianity to that part of Japan.

The somewhat formal character and quaint language of this communication give it peculiar interest. Doubtless we may take for granted

that converts to Christianity in heathen lands are grateful for the great blessing which has come to them, but it is encouraging to have them feel this so strongly that they desire to communicate their gratitude to those who, in the Providence of God, have had the privilege of bringing them the Message.

As few of our readers will be able to follow it in the original, we give below the translation which accompanied the document.

To the President and Board of Missions of the Protestant Episcopal Church
in the United States of America:

In former years we were living in the dim twilight given by other religions, philosophies and moral teachings, but through the faith, sympathy, love and teachings of the Christians of the United States of America, we have had the true, full light of Christ brought to us, for which we are most devoutly thankful.

That through your kind assistance we have also been able to organize the Nippon Sei Ko Kwai, which is in Communion with the Holy Catholic Church throughout the world, fills us with profound gratitude which we cannot find words to express.

During previous years you have kindly sent us as Bishops such worthy, learned, faithful and loving men as the Rt. Rev. C. M. Williams, D. D., the Rt. Rev. John McKim, D. D., the Rt. Rev. S. C. Partridge, D. D.; all of these we have greatly esteemed and honored. Recently you also honored our earnest request and sent us the Rt. Rev. H. St. George Tucker, D. D., as our Bishop to succeed Bishop Partridge.

In view of this succession of highly esteemed favors, we, the undersigned have been appointed a committee by the Kyoto District Convention, to convey to you the deepest gratitude for the many evidences of your deep interest and love which we have received.

Most respectfully yours,

OKAMOTO CHIYOO,
YAMABE KINKICHI,
IRVIN H. CORRELL,
Committee.

Meiji 45th year, 4th month.
Nippon Sei Ko Kwai,
Kyoto District Convention.

“THE IOWA IDEA”

Should the missionary box be abandoned? Such a suggestion—called “The Iowa Idea”—has recently appeared in the columns of our Church periodicals. A frontier missionary has sent the following statement of his point of view.

AS a recipient of missionary boxes for three years I desire to comment on “the Iowa idea,” which prefers *checks*, giving *boxes* only under compulsion, as it were.

The preamble to the resolution, though high in its ideal, and fine in its spirit, seems to my wife and me to argue wrongly, because it suggests that money is more desirable than gifts; that gifts are “a low ideal of Christian giving,” and money a high ideal. Even abstractly we are inclined to object to this.

Concretely we seriously and emphatically object, and perhaps we can best show to others our objections by trying to picture to you quite fairly the difference between the suggested method of checks, and the old method of boxes.

The new: A notice comes from Miss Emery that St. Martha’s Guild, Jones-town, will send us a check this winter. We are glad. When it actually comes—well, it just comes, and we try to think that its pennies mean real sacrifice, and we are very wise and cautious with it.

The old: Miss Emery writes us in July that some branch would like to send us a box this Christmas; there are measurement blanks for the little girl, a space for the baby boy, the mother and the missionary, and even a place for the size of the pillow-shams and table cloths. We decide what we should like most, and with hearts full of thankfulness send the letter to the Santa Claus at 281 Fourth Avenue. For a month or two we wonder and talk about just what branch will be selected this year. One day we get a letter from the secretary of St. George’s Guild, Brownsville, saying that that Guild is going to send us our box. Immediately we enter into a most friendly and intimate correspondence—the secretary on one side, the missionary’s wife on the other, and the missionary hears talk about “buttoning in front,” “double-heeled stockings,” “plain backs,” “yokes,”

and all that sort of thing. So it goes, till November. Then comes word that the box was “shipped by express,” or “we enclose bill of lading.” We telephone the expressman, or tell the drayman to “watch the freight office.”

At last a wild little knock comes at the study door: “Daddy, O Daddy! the box has come!” Mother arrives from the kitchen: “Come, father, it’s here!” If it’s any way possible, we all stop work and have an opening party, or we store it away in father’s bedroom till we can. Father knocks off the lid, and one by one the packages are taken out. A pair of beautiful woolen blankets; an exquisite damask table-cloth, dainty hand-sewed clothes for baby brother; a handsome piece of dress goods for mother, and “Oh, look, mother! father’s new suit!”

And so it goes. Beautiful things, many of them lovingly and tenderly made, or thoughtfully selected. Many things the missionary wanted his wife to have, but could never get her. Nothing ever useless. Never yet, I believe, was a missionary box opened without tears in the missionary’s heart and voice, and as he and his wife glance at each other over the box and the heads of the babies they read in each other’s eyes, “God is good.” The lumps in our throats subside, and after a while our eyes stop shining, and we walk not quite so softly.

But the end is not yet. The correspondence between friends in Brownsville and friends in Weston still goes on. The priest at Weston has on his desk a picture of the church at Brownsville; he writes the secretary when the new baby comes; he plans to visit Brownsville when he next goes East. Because it was a box of gifts from friend to friend, the work of loving hands to a man and woman who knew what the work of loving hands meant, it was *good*. We think it would seem *less* good even if it were an envelope of money.

OUR LETTER BOX

Intimate and Informal Messages from the Field

The Rev. A. B. Clark, Rosebud Indian Agency, South Dakota, one of our veteran missionaries among the Sioux, writes thus:

WE sometimes wonder whether our eastern friends and helpers realize the fact that our work among the frontier Indian tribes is, in almost every sense, a truly "foreign" mission work; and yet, because at our very doors, it is "domestic," and justly demands most constant support and development. This is more difficult than work in the foreign field, or even in Alaska, because among people forced to remain in a state of semi-dependence, confined to reservations, except as individuals or families muster courage to cut off all ties of kinship and thrust themselves out among an alien people. Treated as aliens by the Government for scores of years, persuaded by gifts and easily broken promises to retire upon reservations, they have become too much accustomed to being helped and waited upon by white people whom they first hated, then despised, and of whom they are rather justly suspicious. The clergy of our mission have from the first been most welcome go-betweens, because honest in dealings with the people and fair prophets of the future. They come to us for advice and direction in all the changes and chances of this mortal life, from birth to death and burial.

When "Leading Charges" wife gave him four little babies one Sunday morning, he rode post haste to the mission house to tell of his embarrassment and seek aid in clothing, etc. Matters pertaining to children in the schools are often discussed with the missionary as the one skilled and honest interpreter who will make clear the situation to all parties. William Walking-Eagle and Julia Boat-nail came in Christmas week to be married, and to-day comes William

to ask for a certificate framed to hang in their home. Within an hour come messages by phone that a catechist's wife is ill and wishes to see her pastor; another catechist is himself very ill, and another man has died, leaving the request that the missionary, his friend of many years, bury his body beside that of his wife. If weather conditions were favorable, a first-rate automobile might, perhaps, enable the writer to answer these calls, making a day's round of 125 miles. Meanwhile, there is quite enough for the missionary and his wife to do right about home in the daily housework and letter writing, interspersed with calls and callers. Sick ones near at hand, three or four, need and appreciate the attentions given them.

The provision in men's and women's guilds that a committee of one or more be always appointed to visit and pray with the sick, and bring aid when needed, helps very much in this important part of our mission work. During the last three years our work is very considerably strengthened in some ways by the organization of our "Owancaya" or "General Meeting," bringing together delegates from each chapel and station for mutual encouragement and assistance.

Some conditions of living are still very difficult and hard to endure. Our distance from the railroad, 35 miles, enables the merchants, licensed traders, to add about twenty-five per cent or more to usual prices, and if freight from the railroad is to be brought over, the charge is from \$6.00 to \$8.00 per ton, furnace coal costing \$19.00 here. Often conditions are so bad during winter and spring months that freighters refuse to bring loads for days or weeks at a time. The mails are sometimes uncertain, and

yet they are a great comfort in our isolation. Despite all hindrances, the Dakotas are surging forward. At the age of forty Job Tokakte could not read or write. His desire to aid the mission work led him to learn, and so it is with hundreds of others among this naturally intelligent and self-helpful people.

* * *

The superintendent of the Sunday School of the Church of the Good Shepherd, Wareham, Mass., writes:

WITH an average attendance of sixteen pupils we sold twenty-eight copies of the Children's Number and got one new subscription. Our Easter offering was \$10.50. The first Sunday of each month I devote to a short talk on the history and results of Missions in some particular field, basing it on the Encyclopedia Britannica, but illustrating it from the columns of THE SPIRIT OF MISSIONS.

* * *

Here is a case where the vestry are behind the Sunday School. The secretary of the vestry of Trinity Church, Scotland Neck, N. C., sends us the following statement:

THE Sunday School feels justly proud of its Easter offering this year. The enrollment, including officers and teachers, numbers only sixty-two, and the parish has been without a rector since June, 1912. The offering last year amounted to \$31.29, and to help arouse fresh interest and missionary zeal, an effort was made at least to double that this year. One of the plans used was the distribution of mite boxes among members of the congregation, and any child was allowed to mark with his class number any box so given out by him, and count its contents in his class offering. The whole parish became interested, and many people who had never had a mite box helped gladly. Among the contributors were a Presbyterian, two Roman Catholics, a Jew and the negro servants of one family. At an enthusiastic service on Easter afternoon while the congregation sang the Doxology the offering, amounting to \$129.29, was presented by the Archdeacon of the Diocese.

The Superintendent of Christ Memorial Sunday School, Williamstown, W. Va., writes as follows:

I HEREWITH send you my check for \$9.07, our little Sunday School Lenten Offering. The recent flood took our little Church away and it lies today a mass of useless wreckage in a drift pile on Blumerhassett's Island. God only knows how we will be situated by next Lent.

* * *

The Rev. R. C. Wilson, our missionary at Zangzok, tells of his efforts to encourage self-support among the native people:

MOST of the Chinese contributions in the church are for the rent, furnishing and improvement of the country chapels. I tell the people that a cent saved to the Mission is a cent contributed to the Mission, and that if they will provide places for public worship in their towns I will credit them with the same amount of contributions as in other towns the places of worship cost those who contribute to the rental of the chapels. This plan has given us regular permanent quarters at certain places, and the Mission has been at no cost except the traveling expenses of the workers. The Church people are giving more generally than they did and they are giving in larger sums. I think this partly due to the influence of the Men's Auxiliary. The practice of systematic giving is increasing.

* * *

From the City of Mexico, which has been rent with domestic strife, comes a request for an organ. Knowing that music hath charms, perhaps someone may feel like increasing the harmony in Mexico. Archdeacon Limric writes:

I WANT to ask whether you cannot interest someone in giving an organ for the use of the little congregation at San Pedro Martir, just outside the city. They had an old one, which is now completely gone, no good. They are using the one belonging to the government primary school, of which they may be dispossessed at any time. We could secure a good second-hand organ for about \$75 gold. As it is perhaps our most promising congregation outside of the city, I am very anxious that they should be well fixed up.

The middle schools for boys in China are a most important feature of the Church's educational system. Every year they become more important. Every year the standard of instruction rises, and every year it seems to be more difficult to secure the requisite foreign teachers. Bishop Graves, commenting on the situation, says:

MATTERS are getting into a desperate condition at Soochow and Yangchow in the schools for want of foreign teachers, and it is very necessary that something be done soon. A certain amount of the teaching can be done, of course, by Chinese teachers, but to influence the boys for Christianity strongly these schools need a distinct strengthening by foreign teachers who are earnest Christians. The majority of our candidates for Holy Orders come from these schools. Will any unmarried laymen volunteer? College graduates with some teaching experience preferred.

* * *

ST. AGNES'S SCHOOL, Kyoto, or as it is now known, the "Girls' High School of the City of Peace," has behind it an honorable record for useful work honestly done. It has some present urgent needs about which Bishop Tucker writes:

THERE are in Kyoto a number of finely-equipped government and private high schools for girls. Unless we can do something toward bringing the equipment of St. Agnes's up to the standard required by the Educational Department, we shall find it increasingly difficult to compete with these schools. Our present dormitories are really disgraceful. There are no administration rooms, no assembly hall, no proper place for physical culture classes, and no adequate provision for ordinary class-rooms. We own a fine lot of ground just across the street from the school. This was bought some years ago for St. Agnes's, but up to the present lack of money has prevented our making use of it. Fifteen thousand dollars are needed to erect the necessary buildings. St. Agnes's School has a fine past record, both for educational and evangelistic work, and if we can bring it up to the standard required for such schools in Japan, it will render great service to the Church in this district.

Time may be of little account to the Chinese, but it is a vital element in a missionary's life and work. Everybody will sympathize with the hope expressed by one of our women workers in Zangzok.

I WAS reading a book on China some time ago which said that Chinese do not waste anything but time. I think that is very true of itinerating missionaries. Yesterday a native Bible woman and I went to a place called Me-li, only eight miles from Zangzok, and it took over four hours on a house-boat. Rapid transit! We cannot accomplish anything on the boat for the sea saw of the one large oar is too much for both of us.

We are going every week to different stations. If the seven or eight missionaries itinerating from this place had a launch we could make the trip in one day and avoid taking food, bedding, etc.

To get to another station three miles from Me-li we leave the boat and travel by wheelbarrow because it takes so long by boat and the tide is often against us. In inclement weather the wheelbarrows are impossible but they are better than walking the whole distance even if they cannot boast of rubber tires!

* * *

Referring to the need for a lay teacher at Mahan School, Yangchow, China, Rev. B. Ancell says:

I AM appealing in various quarters and am praying that one may be appointed and reach here by the middle of August. In the prospect of a new dormitory for the fall term, I have received fifteen or rather eighteen more boys than we have ever had before, bestowing them for the term in old quarters formerly occupied by servants, and all about the compound. All the classes for seven-year course are going on now, and the burden is more than we can wisely bear. If the young men knew what an opportunity for usefulness lies here, surely they would come. Just about a third of our boys have become Christians, and all are eager students.

The British Consul at Chiukiang wrote:

"Your school stands exceedingly high in the estimation of the Chinese of this port—they feel they can trust their young men to your care."

Miss Harnett, our teacher in St. John's Indian School, Ketchikan, Alaska, sends us an interesting letter written by one of the native Indians to the President of the United States. It touches a matter in which all the natives and many of the white settlers in Alaska are vitally interested, and which should be more generally known. It seems to be another instance of exploiting the resources of the country for the enrichment of the few to the damage of the many. Indeed, it may well be true that the very existence of some of the native peoples depends upon prompt and vigorous action. A like protest is being voiced by others, more than 3000 residents having signed a petition to President Wilson.

KETCHIKAN, ALASKA,

March 28, 1913.

Mr. President: I want to tell you about the fish in Alaska and about our great trouble because of the fishtraps the cannerymen have put in the waters of Alaska. I am an old man and I have fished for the canneries ever since they came to Alaska, and I know all about the salmon. When the cannerymen bought the fish from the fishermen that they caught with seines there were plenty of salmon all the time. Since the traps have been put into this country all the creeks that used to be full of salmon now have no salmon. The traps fish all the time, night and day, and all at once there are no salmon. Where they used to hatch there are none now because they cannot get past the traps to go to the spawning grounds. When men are fishing with seines there is lots of time between hauls and lots of room all the time for the fish to go past up to the spawning streams.

And we have such trouble on account of these traps. Some times we fish all day and cannot get even one boat-load, and when we do get a few fish and take them to the cannerymen to sell them they will not buy them. They say, "I get more fish out of the traps than I can possibly use, so I don't want your fish." This is our great trouble, we can not sell our fish now that they have the traps. Our fish is the last thing left in our country for us; they have taken everything else—everything—timber, and gold, and furs, and now the traps are taking all our fish from us, and that is all we have left to live on. This is the first time we have asked anything from you since we have come into the world, and the reason we

do so is because our fish is the last thing we have left to live on, and we look to you to help us. Stop the traps from killing all the fish in our country; take them away before it is too late, so that we can live and raise our children.

We all know that when the salmon first come into the bay from the ocean they keep near the shore, and the cannerymen have put traps all around the shore so the salmon can't get up to spawn—the traps catch them all. They take the floating traps and tow them right in to where the salmon get together to rest. The salmon rest sometimes for a week, sometimes for two weeks, and they shove the floating traps right in among them. When they put a trap into a bay they have a law that no one can go in there to fish as long as their trap stays there, and they put men to watch and keep us out, so we can't get any fish, and they keep their trap there as long as they like—the whole season if they want to. Every day the cannerymen say to us, "Wait, wait, and we will take the fish you catch, when the traps don't catch more than we can handle."

And we want to tell you how hard it is for the people who live way up at the head of the rivers, and some who live way inside. They depend for their food on the salmon. And now there are so many traps no salmon get past them, and never come up the rivers, so these people can't get any to eat. And because it is so hard for them we ask you to take away the traps now—before it is too late. Take the traps away now; two or three years from now it will be too late. There will be no more salmon then. If the traps are not taken away this season we know what is coming. We have never asked you for anything before and we ask you now because our fish are all we have left—they have taken everything else.

Respectfully,

(Signed)

YONSAN.*

*The meaning of the Indian name Yonsan is "towing a heavy beam." Poor Yonsan! his load is indeed heavy.

LOYAL SUNDAY SCHOOL HELPERS

WHO but some loyal Kansan ever heard of Cawker City, Kansas? When it comes to missionary giving, however, Cawker City, Kansas, is very much in evidence. True, it is a town of only 900 people in the district of Salina. Its communicants number only thirty-seven. On Easter day thirty-five people made their communions and three of the thirty-five were non-resident. The Sunday school has thirty-seven teachers and pupils. Every one connected with the mission is in moderate circumstances. They have no church but merely a rented room, though they have hopes that next autumn a small Church building may be erected, heavy as the load will be for a little handful of faithful people to carry. St. Mary's Sunday school worked hard for the Easter offering and most of the \$49.31 sent by those loyal thirty-seven was earned. One ten-year-old girl, skillful in bread making and cake making, earned \$4.50. A twelve-year-old lad did odd jobs and turned in every cent of the \$3.10 to the Easter offering, though he had to deprive himself of actual necessities to do this, not always having the clothes he needed.

ST. MARK'S SUNDAY SCHOOL, Louisville, has sent in a special Easter offering of \$139. Last year the offering was \$71. The school thought it might at least try to secure \$100 this year. In order to reach this standard, each class at the beginning of Lent was asked to be responsible for such part of \$100 as the members thought they might secure. These amounts were placed on a chart opposite the numbers of the classes. Each Sunday morning each class had an opportunity to report what progress had been made during the week, and the amount secured to date was placed opposite the amount pledged. Thus the whole school knew every Sunday just about where the Lenten offering stood.

MISS HELEN L. WEBB, who is one of the United Offering workers in North Texas, writes:

"In one of my recent trips I found one of our smaller Sunday schools very enthusiastic over their Easter Offering. The school did not receive any mite boxes and so the superintendent (a woman by the way) told the children that until the boxes came they would have to put their earnings away in something else. After waiting for the boxes for a couple of weeks, the teachers set to work to make some. They covered them with white paper and wrote an inscription on each. They were rather late in Lent getting them out and feared the offering would suffer accordingly. But from seventeen boxes came \$20.49! This Sunday school is in a struggling mission and last year gave \$16."

Miss R. S. Caldwell writes from Holy Innocents, Lahaina, Maui, Hawaii:

WE use "The Missionary Magazine of the Young Churchman" and think it is splendid. Our children were delighted to have their letters published in the last number. I think it must have helped the Mite Box Offering for we had \$40 against \$23 last year. As we have little over forty children, I think they did well. This has been the happiest Easter of my life, and I truly thank the Board for allowing me to come here. I am not lonely, only happy all the time.

WAILUKU, Maui, is a small town in one of the Hawaiian Islands. The children of the Good Shepherd Mission were eager to be represented in the Easter offering. The mite boxes were late in reaching them. They improvised all sorts of old boxes and envelopes and went to work to save their money. The result is seen in an offering of \$71, accompanied by seven subscriptions to THE SPIRIT OF MISSIONS.

THE children in the Church Home, Memphis, Tenn., sent an Easter Offering of \$30 to the Church Missions House. The Sister in charge says they made their money by hemming table and bed linen. They were very industrious and deeply interested in sending what they made to help support a baby girl in China.

THE superintendent of St. John's Sunday School, Mt. Morris, N. Y., says that they have fifty-four pupils. Their offering for missions this Easter was \$64.00. Last year it was \$50.00; next year they hope to make it \$70.00. It is a missionary Sunday School, filled with

the spirit of service for the Divine Master.

FROM St. James's, Zanesville, Ohio, comes an Easter offering of \$20.97 that went through the flood. When the waters rushed upon the city the money for the Sunday school Easter offering was on the mantelpiece in the home of the superintendent. The only reason why it was not carried away with a good many other things is that fortunately the current was against the wall at the back of the mantle, so the harder the waters pressed the more certainly did the money stay where it had been placed.

NEWS AND NOTES

A SERVICE of unusual interest was held in the Manila Cathedral on the Second Sunday in Lent, when Bishop Brent ordained to the diaconate Mr. Ben Ga Pay, Bishop White of the Anglican diocese of Carpentaria preaching the sermon. This was the first ordination of a Chinese in the Philippine Islands. Mr. Pay, who is a graduate of the Anglican Chinese College in Foochow, China, came to Manila five years ago. Since then he has been working as catechist and lay reader under the Rev. H. E. Studley at St. Stephen's Mission for the Chinese in Manila.

ON May 10th the treasurer received from the Rev. Edward Ashley, who is in charge of the Cheyenne River Mission in South Dakota, a check for \$182.12 as the offering of the Indian congregations and Sunday schools at eleven points. This gift with \$92.13 previously received more than completes the apportionment for these congregations. The Board greatly values such help and is particularly grateful for the early date at which the apportionment has been completed.

THE members of the Foreign Committee of the Pennsylvania Branch of the Woman's Auxiliary, and the members of the Tuesday Missionary Bible Class in Philadelphia have just completed a successful effort to aid in the establishment of a new Church kindergarten at Hachioji, Japan, by gathering \$480.

SCHOOLS of all grades throughout the district of Wuhu are full, and plans for enlargement are talked of everywhere. St. Paul's, Anking, has 110 boys, as has also St. James's, Wuhu. Fifty-four girls are enrolled in St. Agnes's, Anking.

"WE count ourselves, by comparison with our neighbors, as having gotten off fairly well in the flood," writes Bishop Peterkin. "We had one church which cost \$2,500 swept away; another costing \$9,000, too much damaged for repair; another costing \$17,000 damaged to the extent of \$3,000, and nine others hurt from \$200 up to \$600 each. Six rectories and three parish houses were flooded, but not greatly damaged."

BISHOP FERGUSON says that in times past the Church's workers in Africa had to go where they were neither invited nor wanted in order to deliver the Christian message. "A wonderful change is now taking place," he says, "especially where the tribes have come in contact with civilization. They are manifesting a desire for the light as never before. I have received applications from several tribes, begging that mission stations be planted among them."

"The most recent call that I have received is from Sasstown, between Sinoe and Cape Palmas. One of our workmen visited there not long ago and met some young men who had connected themselves with the Church while working in an English colony. On their return home they built a little chapel, fitted it up for worship and are having religious meetings in it. They report a large number desiring baptism and beg that we will take hold of the work."

FOLLOWING the establishment of a republic in China, there has been a great demand for primary education. Almost without exception the day schools in the district of Hankow are full to overflowing. Never before have the girls' schools been so popular. In many cases double the number of pupils could have been enrolled if there had been room and teachers.

ON EASTER day five students of St. John's University were baptized with the full consent of their parents. This is a rather unusual occurrence, and indicates a marked change in public opinion in China. This year, as every year, a number of St. John's students have determined to become Christians, but are at the present held back from baptism because of the objection of their parents. In view of the teaching of Christianity with regard to honor due to parents it does not seem wise to urge young men and women who are still under parental control to disregard the wishes of parents, especially in a land

where filial obedience is so highly exalted as it is in China. There are many students in the voluntary Bible classes, and another class for baptism will be prepared in the near future.

BISHOP GRAVES spent Maundy Thursday and Good Friday in Zangzok, where he confirmed fifteen persons. On Easter eve, in Shanghai, he confirmed fifteen young men and women from St. John's University and St. Mary's School.

THIRTY-NINE of the non-Christian girls of St. Mary's Hall, Shanghai, have recently expressed their desire to become Christians. They are among the older students who will soon be leaving the school. One of the teachers writes: "There is a decided change in the *feel* of the classes. They are more alive and more responsive."

TEN of our Church girls from the school at Teloloapan, Mexico, were recently carried away by a band of revolutionists who sacked the place. One of the members of the staff sees little that is reassuring in the present outlook: "Between this growing revolutionary movement in the south and the vigorous movement for secession in the north, the government has its hands more than full. With an exhausted treasury and a weakened (and uncertain) army, and with poor prospects of effecting a foreign loan in the near future, the national horizon looks dark. But through it all and reaching beyond all these turnings and overturnings is the unerring purpose of the Over-Ruler, and the end will be the best possible."

A LETTER unsigned and undated, postmarked New York City, contains the following: "I am enclosing this \$10 and wish you to add it to your missionary fund. As I have to send it anonymously, please try to mention it when the *SPIRIT OF MISSIONS* is published so that I may *know* it reaches you."

MAHAN SCHOOL, Yangchow, is one of the most effective of the Church's middle schools in China. It is always crowded to the limit. It is an important feeder to St. John's University, and it has hitherto paid its own way. The Rev. B. L. Ancell writes:

"I have gone on with an equipment quite unworthy, and so inadequate in quantity that we have to keep moving the racks, called by courtesy desks, around from one room to another as need requires. . . . We need 100 single school desks for the main school room, 100 single desks for four smaller class rooms, 5 teachers' desks, and a good clock."

The school room desks will cost \$3 each; the teachers' desks, \$20 each; the clock, \$7. If readers of *THE SPIRIT OF MISSIONS* would like to give this equipment, the Board of Missions will pay the freight.

HERE is a wideawake Montana parish, St. James's, Lewiston, whose vestry realizes the importance of supplying the rector with modern equipment in order that he may do his work speedily and efficiently. Instead of making parochial calls on foot the rector has been supplied with a motor car. The city is growing and the parish is growing faster than the city. A number of the western clergy find a motor car quite as great a help in parochial work as a curate would be. So far as visiting is concerned a motor car quadruples the radius of action for the rector.

TWO Texas missionaries have recently been supplied with motor cycles in order that they may better cover the large districts assigned to them. It is a satisfaction to realize that the noisy and odorous machine has been put to a godly purpose.

FORWARD MOVEMENT NOTES

ST. JAMES'S PARISH, Lancaster, Penn., was one of the first to introduce the every member canvass and the weekly offering for missionary giving. Each year since it has easily met and exceeded the apportionment. Last year the congregation gave the full apportionment, and a fine offering of \$300 from the Sunday school for general missions was given in addition, so that the parish exceeded what was asked of it by just that amount. The rector writes that the excess this year will be fully \$400.

PRESBYTERIANISM of various kinds is strong in Western Pennsylvania. The offerings of the Presbyterian congregations of Pittsburgh are astonishingly large when compared with the gifts of Church congregations in the same neighborhood. In fact, the gifts of these congregations would be large compared with the gifts of our congregations in any of the eastern cities. The

Sixth United Presbyterian church leads all the others. Its offering last year for home and foreign missions was just over \$38,000. The First Presbyterian congregation gave something over \$18,000; the Third about \$20,000, and the East Liberty church about \$15,000. These congregations range from 1100 to 1600 members. Last year, our eighty-one congregations in the diocese of Pittsburgh, numbering 13,000 communicants, gave for home and foreign missions, including special gifts, \$15,980.

A NUMBER of messages like this are coming to the Board of Missions: "The duplex system has succeeded so well that I should like to introduce it in our Sunday school. Will the Board provide the envelopes for the first year?"

The terms under which the duplex envelopes are supplied for the Sunday school can be obtained from Mr. John W. Wood, 281 Fourth Avenue, New York City.

LAST October, Christ Church Sunday school, Washington, decided to try to reach a standard of at least one dollar for missions from each of the 150 pupils of the school by July 1st. The beginner's duplex envelopes were introduced. Each month 125 copies of the missionary magazine number of the Young Churchman were distributed. The results to the 1st of May are astonishing. The School has not asked the vestry for a cent beyond the cost of heat and light. It has turned over to the treasurer \$50 on account of the parish apportionment for diocesan missions. To the treasurer of the Board of Missions \$85 have been sent and there are nine more Sundays for the envelopes to run. There is no doubt that the school will reach the standard. It has also made offerings for the Episcopal Hospital and the Episcopal Home for Children in Washington. This record is all the better when it is remembered that last year the school gave as its entire gift for general missions \$32.

WHAT OTHERS ARE DOING

THE organizers of one of the Livingstone centenary meetings held in London during March, with delightful unconsciousness announced one of the speakers as "A constant companion and real sympathizer with the cannibal."

IT is said that there are still some of the old native people of Central Africa who remember David Livingstone and his tenderness in ministering to their physical needs. In telling stories about him they usually end their account of any incident with some such statement as: "Ah, he was a good one." One Arab, in giving his recollections concerning Livingstone recently, said: "He was a great man, but he was a crank." When asked why he was a crank the reply came: "Oh, he was always fussing about the sores and sickness of the slaves. If Allah sent sores, it was wrong to cure them. Livingstone was a great man, but a crank."

BISHOP AZARIAH who has recently been consecrated as the first Indian bishop of the Anglican Communion held his first ordination on February 16th. Eight young men received deacon's orders. All had been trained under a C. M. S. missionary. This ordination was the first in the new diocese of Dornakal and the first at which the service was entirely conducted in Telugu. It is also the first occasion when converts who by ancestry belonged to the Madiga caste were admitted to holy orders in the Church of England.

ONE of the largest hospitals in China is that maintained by the C. M. S. at Hangchow. It contains 275 beds and for a number of years has been under the direction of Dr. Duncan Main, one of the best known physicians in the Orient. A recent visitor to the hospital who accompanied the doctor on his rounds says that they walked on and on for an hour and a quarter, and even then did not see everything. "The medical mission has an out-patients' department, waiting-rooms, dispensary, consulting-rooms, private wards, public wards, special wards, women's hospital, maternity hospital, kitchens, workshops, Röntgen ray room, etc., in the five acres of ground which are covered by the many buildings of this wonderful hospital."

THE Rev. Dr. Weitbrecht, Secretary of the Board of Study for the Preparation of Missionaries in Great Britain has just published a valuable bibliography for missionary students. It is especially intended to help volunteers for service and young missionaries who are endeavoring to make some systematic study of work abroad before starting for the field. It contains carefully selected suggestions upon such subjects as missions in general, the philosophy and history of religion, Islam, Hinduism, Buddhism, Confucianism, languages, and elementary medicine. The book is published by the Missionary Education Movement, 156 Fifth Avenue, price thirty cents.

LITERATURE OF MISSIONS

BOOKS RECEIVED

¶ Books coming to the editor's desk during the month will be noted in this column. When practicable, more extended notice will be given below.

A HUNDRED YEARS OF MISSIONS. D. L. Leonard, D.D. Third Edition. Funk & Wagnalls Company, New York, \$1.20.

SUN YAT SEN AND THE AWAKENING OF CHINA. By James Cantlie and C. Sheridan Jones. Fleming H. Revell Company, New York. \$1.25.

AN OUTLINE HISTORY OF CHINA. By the Rev. Herbert H. Gowen, D.D. Sherman, French & Company, Boston.

A WEST-POINTER IN THE LAND OF THE MIKADO. By Laura DeLany Garst. Fleming H. Revell Co., New York. Price, \$1.25.

LADY CATECHISM AND THE CHILD. A mystery play by Marie E. J. Hobart. New edition. The Domestic and Foreign Missionary Society, New York. Price, 35 cents.

A HANDBOOK OF THE CHURCH'S MISSION TO THE INDIANS. Soldier and Servant Series, Church Missions Publishing Company, Hartford, Conn. Price, 40 cents, paper; 60 cents, cloth.

BOOK NOTICES

A Hundred Years of Missions. A new and revised edition of Dr. Leonard's book fills a real need. This book was first published nearly twenty years ago and it has since passed through a second edition. As associate editor of the *Missionary Review of the World*, Dr. Leonard was remarkably equipped for a difficult task. The book is more than it purports to be, for it not only traces the beginnings of modern missions but has a brief word about the missionary idea from the beginning. Its style is interesting, its figures may be depended upon, and the treatment is as adequate as is possible, in view of the tremendous scope. We cannot help feeling, however, that too little place or emphasis is given to the missionary work done by the Greek and Roman Churches. This no doubt arises in part from the difficulty of securing accurate information from these sources, but in part it must be the result of the lack of sympathy with these forms of Christianity which shows itself here and there in the book.

Sun Yat Sen and the Awakening of China. To understand the present struggle in China and the possible future which lies before her, one must know Sun Yat Sen. He may be said to embody the ideals and ambitions of the revolution. Such being the case it is interesting to look at him through the eyes of Dr. Cantlie, who has known him for twenty-five years, since he came as a freshman from the College of

Medicine in Hong Kong. Dr. Cantlie has seen him as student, physician, reformer, fugitive and Provisional President. His home in London was one of the outlaw's favorite retreats. To this personal knowledge of his subject Dr. Cantlie adds an intimacy with China and its people which helps to strengthen the impression produced by his statement. In his estimate of this man there is no uncertainty. He says: "I have never known anyone like Sun Yat Sen; if I were asked to name the most perfect character I ever knew, I would unhesitatingly say 'Sun Yat Sen.'"

An Outline History of China. A most excellent history of China has been written by Dr. Gowen, rector of St. Mark's Church, Seattle. The first volume, which has just been published, brings the story down to the Manchu Conquest in 1644. Any endeavor to compress the history of 3,000 years within the compass of less than two hundred pages is sure to be open to large criticism, but so far as we see the author has selected from among the multitude of facts those which are of most interest and importance to Occidentals. It is a pity, however, considering the many good histories already in existence, that Dr. Gowen did not lay more stress upon *cultur geschichte*, and a little less on drum and fife stories.

A West-Pointer in the Land of the Mikado is the biography of Charles E. Garst, a minister of the Disciples of Christ, and missionary in Japan from 1883 until his death in 1898. It is written by his wife. Mr. Garst was a member of the class of '76 at West Point, and served for seven years in the Fifteenth Infantry, from which he resigned to go as a member of the first missionary band sent by the Disciples of Christ to Japan. His work was purely evangelistic. His sweetness and earnestness of character, and his eagerness and zeal in his work for the Kingdom, won the sympathy and love of those among whom his work lay. The narrative is filled with touching stories of conversions and of lives transformed. Incidentally there is also a picture, no less interesting, of the family life of the Garsts, their home and children, their joys and privations and sorrows. Among the notable men and women who appear in the story we are glad to meet our own Bishop Schereschewsky, to whom Mrs. Garst pays a most beautiful tribute.

The book is plentifully supplied with illustrations, and except for a little carelessness in proofreading the edition is very satisfactory.

Lady Catechism and the Child has just been republished by the Educational Department in response to a demand from Sunday School workers. This Mystery Play is the first of the series of St. Agnes Mystery Plays, of which "The Little Pilgrims and the Book Beloved" is the best known and most widely given. Lady Catechism, while not a missionary play, has nevertheless been useful to the Juniors. The play itself is absolutely simple—no stage setting, no special costumes except for Lady Catechism. Perhaps its most popular use is as part of the Commencement exercises in a Sunday School. It was for this purpose that the play was written, and indeed we know no better way of impressing upon little children—and upon men and women as well—the beauty and the rich teaching of this compendium of theology which the Church has put into our hands.

Handbook of the Church's Mission to the Indians.—The Church Missions Publishing Company has put out, in this issue of its "Soldier and Servant Series," a book of great value. It represents the only attempt to develop and collate information concerning our Indian work, and will undoubtedly be useful not only as a handbook, but also for the purposes of the study class. This is made the more possible by the list of questions which appear after every chapter.

The book begins with a general chapter on the Indian tribes, their origin and customs. This is followed by a valuable treatise on "The Government in Its Relations to the Indian," after which the different missions we have established among these people are taken up in chronological order, beginning with New England and passing on towards the West.

In the midst of the book—as the very heart of the whole subject—we come upon a delightful biographical chapter on the late Bishop Hare, known among the Indians as "Swift Bird." Written by one who was a close intimate of the bishop, it gives the flavor and atmosphere of that lovely life through which our Church rendered her noblest service to the red man. This chapter alone would establish the value of the book.

In the name of the Church and her missions we thank those who have made the production of this volume possible. It should serve a useful purpose and become largely known among our Church people.

BISHOP BREWSTER of Connecticut has just published through Thomas Whittaker, Inc., a volume of lectures entitled "The Kingdom of God and American Life." It is an effort to adjust the Christian ideal with the standards of democracy, aiming at the practical rule of principle and not the inactivity of sentiment.

The same publishers announce a new edition of "The Episcopal Church," by the Rev. George Hodges, D. D., Dean of Cambridge. This brief and lucid statement of the position of that body will help to clear the air in view of the present flurry over the "change of name" question.

REQUEST TO MISSIONARIES

IN order to relate the work of the *International Review of Missions* as directly and immediately as possible to the actual needs of the mission field, the editor is inviting missionaries to send to him, not later than December 31st of the present year, concise statements of the most pressing practical problems which have confronted them in their work in the past two or three years. These problems may concern the presentation of the Gospel to non-Christian peoples; the relation of the Christian ideal for the individual and society to the home life and social institutions of the people; the edification or organization of the Church in the mission field; the conduct of a school or hospital; or any other matter which has given rise to difficulty or perplexity, and regarding which light and guidance are desired. The replies will be carefully collated and studied, and the results presented in a statement which will be published in one or more articles in the *International Review of Missions*. This investigation will be of great value, not only to the *International Review of Missions* and the Continuation Committee, but to all leaders of missionary work, as it will show what are the actual problems which at the present time are most exercising the minds of the men and women who are actively engaged in missionary work, and towards the solution of which the thought and energies of the Church should be directed.

Correspondents are asked to state clearly their Society, length of service, and the nature of the work in which they are principally engaged. The replies (which may, if preferred, be in French or German) will be treated as confidential. A pamphlet dealing more fully with the whole project will be sent free of charge to any missionary on application to the Office of the *International Review of Missions*, 1 Charlotte Square, Edinburgh.

“EVERYWHERE”

By Margaret Jefferys Hobart

“That All Men Everywhere May Seek After Thee and Find Thee”

ALL that the Church is doing toward the fulfillment of this great ideal, and all that she is not doing, is the subject which we shall try to present in the Missionary Exposition to be held in New York during the time of the General Convention. The popularity and impressiveness of such an exposition is being even now demonstrated by the success of the “World in Chicago”; while its permanent value has been proved by the quickened missionary zeal in those cities where a “World” has already been held. But an exposition on as large a scale is not the only one that is rich in good results. A secretary of the Missionary Education Movement recently told us that they were finding small parish or local missionary exhibits in some ways the more profitable. In fact at the conferences this summer stress is being laid upon just such small exhibits.

It is with the twofold purpose of instructing Churchmen and Churchwomen in the work which they as members of the great missionary society are doing, and of demonstrating to diocesan and parish leaders the possibilities of an exposition on this or a smaller scale, that the Educational Department is planning “Everywhere.” Since January we have been busy with plans. The committee in charge of the Exposition consists of the Educational Secretary of the Board of Missions under whose supervision and direction all the work is being carried on; Miss Eleanor Lockwood, the organizing secretary, with whom lies the detail of administration; the Educational Secretary of the Diocese of New York, who has supervised the training of the stewards, and the Librarian of the Church Missions House who is collecting and preparing the exhibit material.

Over twenty-five parishes in the Diocese of New York, besides parishes in the Dioceses of Long Island and Newark, are sending bands of stewards to “Everywhere.” In most cases these bands have been organized by the Woman’s Auxiliary or by the Juniors, and the parish lieutenant of stewards has been appointed by the Auxiliary officers. In other cases a Mission Study Class, in proof of the sincerity of its enthusiasm, has volunteered, under the lieutenancy of its leader, to put its study to this practical use. In still other cases there has been no parochial organization, but two or three young women interested in the Exposition have joined the group of stewards in a neighboring parish. The captain of stewards is Miss Lockwood.

The stewards’ training classes have been marked by a great deal of interest and intelligent enthusiasm, and most of the stewards have gone to the country equipped with reading lists and firmly resolved to become masters of their subject during the summer months. Having provided demonstrators, those in charge of the exhibit are now intent on planning the demonstration. The general scheme is as follows:

In the Cathedral Close, in a position such that all paths will lead “Everywhere,” there will be a temporary structure of moderate size, say, 32 by 70 feet. Outside it there will be hung signs and banners: inside all will be humming with the bustle of life in many countries. The six “scenes” to be presented are China, Japan, the Philippine Islands, Alaska, the American Indians and Latin America. The latter includes scenes from Cuba and Porto Rico, and exhibits from Mexico, Brazil and the Canal Zone.

With the help of scenery which is being now used in the “World in Chicago,”

the visitors to the Exposition will see a picture of the Eskimo at home in the arctic regions, and of the Chinese and Japanese amid the bustling worship of an Oriental shrine; they will see an Indian mending his canoe at the door of his teepee, Philippine children playing their native games, and Mexican girls dancing the tarantella.

In each of the booths or scenes there will be curios illustrating life in that country, and relics telling the story of conquests made by the Army of Christ. There will be impersonations and tableaux, possibly even some short plays, and always the stewards ready to explain and to answer questions.

"Everywhere," however, can not be limited to six or seven countries. Our aim is to show the work of the whole Anglican Communion. And therefore in the other alcoves there will be found charts and diagrams and models, as well as exhibits of curios and relics, illustrative of the work of the Anglican Communion everywhere, and especially of our branch of the Church here in America. Stewards in the costumes of various lands will be in charge of this part of

the instructive work of the Exposition.

In the very centre of the hall will be a literature booth so that whenever visitors ask questions beyond the ken of even the best-informed steward, it will be possible to find the answer in some of the pamphlets on various aspects of the Church and her Missions.

In order to furnish the Exposition with as many and as varied curios as possible, and in order to collect missionary relics which may be new to many of our visitors, we ask for the co-operation of Churchmen and Churchwomen throughout the country. If any have curios or relics which they think would be of value and interest at the Exposition will they communicate with The Librarian, 281 Fourth Avenue, New York City? Already some have answered our request printed in the May number of *THE SPIRIT OF MISSIONS*, and we are very grateful to them. We are hoping for many more offers of help. For we want this Exposition to be so really educative and stimulating that it may in some measure hasten that day when "All men 'everywhere' shall seek after Him and find Him."

ANNOUNCEMENTS CONCERNING THE MISSIONARIES

Alaska

The resignation of Miss Clara C. Johnston of Fairbanks has been accepted, to take effect from July 20th.

Brazil

The Rev. Dr. W. Cabell Brown, on regular furlough, with his family sailed from Rio de Janeiro by the steamer "Vestris" on May 7th, due to arrive in New York on the 23rd.

Deaconess Mary Packard, on regular furlough, Mrs. Lucien Lee Kinsolving and Miss Lucy Kinsolving took passage on the same steamer.

Cuba

Mrs. Charles E. Snavelly, returning be-

cause of illness, sailed from Nuevitas by the steamer "Curityba" on May 10th and arrived in New York on the 15th.

Haiti

At the meeting of the Executive Committee on May 13th, at the request of Bishop Knight, a leave of absence for two months was granted to the Rev. A. Battiste after an uninterrupted service of forty years in the Haitian Mission.

Hankow

Mr. T. J. Hollander, on regular furlough, with his wife and little daughter, left Shanghai on March 15th, arrived at Colombo on the 30th and reached his wife's home at South Travancore, India, on April 2nd.

Kyoto

The Rev. Dr. I. H. Correll, on leave of absence because of illness, with his wife sailed from Yokohama by the "Shinyo Maru" on May 10th.

Mexico

At the request of Bishop Aves the appointment of Miss Mattie Creel Peters of Clarksville, Tenn., as house principal of the Mary Josephine Hooker Memorial School, Mexico City, in place of Miss Henrietta D. Driggs, was approved by the Executive Committee on May 13th. Miss Peters took charge of the work on February 10th.

Porto Rico

The Rev. Frederick A. Warden, who sailed from New York on April 12th, arrived at San Juan on the 18th.

Shanghai

The Rev. Chih-jen Chang, Deacon, of Sandaung, died on March 31st.

Bishop Graves *en route* to the General Convention joined his wife and family at Lucerne on April 30th.

Mr. Wm. S. A. Pott, who was appointed on April 8th, sailed from New York by the steamer "Minneapolis" on May 17th *en route* to Shanghai.

Mrs. Cameron F. McRae, returning after special leave of absence, left New York on April 24th and sailed from Vancouver by the steamer "Empress of India" on May 7th.

Miss R. M. Elwin, returning after furlough, sailed from London on March 24th for Shanghai.

The Philippines

Returning after leave of absence because of illness in his family, Dr. B. L. Burdette sailed from San Francisco by the steamer "Nile" on April 25th.

Tokyo

The Rev. J. K. Ochiai, returning after leave of absence, left Chicago on May 23d and is to sail from San Francisco by the "Shinyo Maru" on June 4th.

Miss Elizabeth F. Upton, who returned on furlough by way of Europe, arrived at New York on May 8th.

MISSIONARY SPEAKERS

FOR the convenience of those arranging missionary meetings, the following list of clergy and other missionary workers available as speakers is published.

When no address is given, requests for the services of the speakers should be addressed to Mr. John W. Wood, Secretary, 281 Fourth Avenue, New York.

The Church Missions House Staff

The President and Secretaries of the Board are always ready to consider and, so far as possible, to respond to requests to speak upon the Church's general work at home and abroad. Address each officer personally at 281 Fourth Avenue, New York.

Secretaries of Departments

I. Rev. G. W. Davenport, Danbury, Conn.

II. Rev. John R. Harding, D.D., 550 West 157th Street, New York.

III. Rev. G. C. F. Bratenahl, D.D., Room 810, Woodward Building, corner 15th and H Street, N. W., Washington, D. C.

IV. Rev. R. W. Patton, 412 Courtland Street, Atlanta, Ga.

V. Rev. John E. Curzon, 4731 Beacon Street, Chicago, Ill.

VI. Rev. C. C. Rollit, 4400 Washburn Avenue, South, Minneapolis, Minn.

VII. Rev. H. Percy Silver, Box 312, Topeka, Kan.

VIII. Rev. G. C. Hunting, 1942 El Dorado Avenue, Berkeley, Cal.

China**HANKOW**

Rev. Robert W. Wood of Ichang.

SHANGHAI

C. S. F. Lincoln, M.D., of Shanghai

Japan**TOKYO**

Rev. A. W. Cooke of Sendai (in Fifth Dept.).

Rev. P. C. Daito of Tokyo.

Rev. C. F. Sweet of Tokyo.

Work Among Negroes in the South

Rev. Dr. McGuire, Field Agent, and the Rev. S. H. Bishop, Secretary, the American Church Institute for Negroes, 416 Lafayette Street, New York.

Archdeacon Russell, of St. Paul's, Lawrenceville, Va., The Rev. A. B. Hunter, of St. Augustine's, Raleigh, N. C.

MEETING OF THE BOARD OF MISSIONS

MAY 14-15, 1913

THE Board of Missions held its May meeting on Wednesday and Thursday, May 14 and 15. The two days' session was barely sufficient for the work which was dispatched. Always the most important meeting during the year because at this time the annual appropriations must be made, this session of the Board was concerned with matters whose significance reached far beyond the voting of money. Fundamental questions of organization and administration, not only in the Board but in the general Church, were considered.

Never in the history of the present Board has the attendance been so remarkable. Forty out of the fifty members answered to their names, and with few exceptions were present at all sessions of the two days.

At 9 o'clock on Wednesday morning the Holy Communion was celebrated in the chapel of the Church Missions House by Bishop Lloyd, the president of the Board, assisted by the Rev. Arthur R. Gray. Immediately on the close of this service the Board convened for business. The treasurer presented a much more hopeful showing concerning the receipts up to May 1st. He reported a net increase over last year of above \$18,000. Parishes and Sunday Schools contributed the bulk of this; offerings from individuals and the Woman's Auxiliary showing a slight decrease. Also the legacies for the past eight months are larger than those of the entire previous year, though not greatly above the average of former years. While there is still need of most earnest effort to avert a large deficit, the situation is greatly improved.

At the very outset the Board was reminded of the conditions and needs of the Middle West. The treasurer has re-

ceived considerable sums of money for the aid of the Church in the flood-stricken areas. Concerning the undesignated portion of these the Board directed that the Council of Advice be authorized to communicate with the bishops whose dioceses and districts have suffered in the recent Western storms, and to determine in consultation with them how relief funds received by the Board from sources other than the Churchman Emergency Fund shall be expended.

The bishops of the stricken dioceses were also assured that the Board of Missions will endeavor to secure further contributions for that purpose.

The report of the Executive Committee brought out long and interesting discussions upon several important matters. The first was on a proposed plan for handling the work among the mountaineers and Southern mill towns upon a federated rather than a diocesan basis. The Board prepared a memorandum to be sent to the various bishops concerned, asking such information as is necessary, and suggesting conditions under which the work might be more effectively carried on with the aid of the Board.

The second policy, which may have far-reaching results, concerned frontier work among white people in the United States.

The following was passed:

RESOLVED: That the bishops of continental* domestic missionary districts be informed that in future the Board will agree to make appropriations for the support of men for new work among white people undertaken with the approval of the Board, on the following conditions:

*This does not include Alaska, Porto Rico or the Canal Zone.

1. That the new men be drawn not from the present staff in the domestic mission field, except by special arrangement with the bishop, but from seminaries, or from diocesan or parochial work for which the Board of Missions is not making appropriation, or from the foreign or extra-continental missionary districts.

2. That the appointments be made by the joint action of the bishop and the Board of Missions after obtaining such information about physical and other qualifications as is now secured concerning volunteers for the distant missions.

3. That the volunteer shall agree to remain in the diocese or district for which he is appointed at least three years, unless released or removed by joint action of the bishop and the Board of Missions.

4. That the Board will agree to supplement the amount given by local people for clerical support in such proportion as shall be agreed upon by the bishop and the Board up to an amount sufficient to provide a salary of not less than \$800 for a single man and not less than \$1200 and a residence for a married man.

5. That an allowance will be made for dependent children between six and sixteen at the rate of \$100 each for not more than three children at one time.

6. That after a congregation has received aid for five years, the amount of the Board's appropriation shall be reduced by at least 20 per cent a year until it shall be entirely extinguished, except in cases agreed upon between the Board and the bishop, but it shall be understood that by agreement of the Board of Missions and the bishop, the reduction may begin before the expiration of the first five years.

The third matter, which occasioned a long debate, was the question of a united missionary campaign and canvass, which has been proposed for the various mission boards throughout the United States. The Board voted that our participation was undesirable.

During its recess, which was taken at 1 o'clock, the Board was most delightfully entertained at luncheon by Mr. and Mrs. George Zabriskie, at 23 Gramercy Park.

On reassembling the Board had before it a proposal from the Archbishop of the West Indies, presented to the last General Convention, with regard to the possible cession to the American Church of a missionary district in Central America. This was referred by the Convention to the Board for its consideration, with a request that a report be made to the next General Convention. The Board adopted as its report on this subject the following:

The Board of Missions has considered the papers concerning the possible transfer to the American Church of ecclesiastical jurisdiction in Central America. The Board realizes that responsibility for the spiritual welfare of the people of Central America rests with the Church in America rather than with the Church of England, and believes that within a few years the American Church will gladly accept ecclesiastical jurisdiction in Central America and endeavor to aid its peoples in the effort they are making to develop their national life and liberty.

In view, however, of the present difficult financial situation, the Board feels that it cannot recommend that the American Church assume this responsibility immediately.

It does recommend that the General Convention request the Board to continue its consideration of the subject, send a deputation to study the situation in Central America, and report to the General Convention in 1916.

Certain miscellaneous business was disposed of before the close of the day's session. Notice was read from the presiding bishop with regard to the fact that Bishop Gray of Southern Florida had placed in his hands his resignation of his missionary district to be presented to the next General Convention.

The following memorial was presented and passed:

RESOLVED: That the Board of Missions has learned with profound sorrow of the death of Mrs. S. H. Littell. It desires to record its sincere sympathy with Mr. Littell and its gratitude for the invaluable service rendered by Mrs. Littell throughout her life in the China Mission.

It was voted that the fall meeting of the Board should adjourn from September 24—the regular date—to meet at 10 a. m. on Monday, October 6, for a two days' session. This will bring the meeting immediately before the General Convention.

At 5 o'clock the Board adjourned to meet on Thursday morning at 9.

The two great features of Thursday's sessions were the appropriations and the consideration of the report of the Committee on Organization and Administration. The appropriations were considered in Committee of the Whole, and occupied the entire morning session. After a prolonged discussion, arising from the present difficult financial situation, it was decided to pass the appropriations as they had been presented by the Executive Committee, involving a total addition of about \$31,000 for the fiscal year, which was considered by the committee as absolutely imperative to prevent the present work from incurring serious damage. The Board felt, however, that in view of the fact that the present apportionment, which is absolutely necessary for the conduct of the current work, is not being met by the Church as a whole, it could not take the responsibility of voting even this modest advance for an entire fiscal year, therefore it made the appropriations for the period of six months, in the hope that the attention of the Church may be thus called to the seriousness of the situation and the needed interest and support evoked which will make it possible to extend these appropriations over the remaining six months.

The afternoon session was devoted to the report of the Committee on Organ-

ization and Administration. This committee, consisting of Bishops Lawrence, Francis and Nelson of Georgia, Dean Davis of St. Louis, the Rev. Dr. Clark of Richmond, the Rev. Theodore Sedgwick of New York, Dr. Dillard of New Orleans and Messrs. George W. Pepper of Philadelphia and W. R. Stirling of Chicago, was appointed at the meeting of September, 1912, to take into consideration what canonical changes, if any, were necessary for the better conduct of the Church's mission work.

The committee presented a reconstructed draft of Canon 53. It contemplates, among other things, that the General Convention shall assume a larger responsibility for the missionary work, by determining and establishing a general policy with regard to (a) fields to be occupied, (b) money to be raised, (c) the methods to be used, (d) the proportionate division of the funds. The purpose is to have the broad lines of policy laid down by the Church's authoritative body rather than by the Board of Missions. The new draft also enlarges the powers of the department councils, making them more directly auxiliary to the Board. Among other things it is proposed that they shall have, in the interim between General Conventions, the right to elect missionary bishops for fields within the department.

In addition to this Canon, which is recommended to be brought before the General Convention for adoption, there will also be presented an outline of reorganization brought forward by the president of the Board, which will be more fully considered at the next meeting. It is hoped that this, which contemplates some fundamental changes, not only in the work of the Board but in the organization of the Church, may be made the subject of consideration by a commission which shall report to the General Convention of 1916.

After having taken the above action upon the report of the Committee on Organization and Administration the Board adjourned to meet on October 6.

A LIST OF LEAFLETS

The leaflets noted hereon may be had by application to the Literature Department, 281 Fourth Avenue, New York. Order by department and number. An asterisk marks recent publications.

Africa

- 101 Our Liberian Episcopate.
- 103 The American Church in West Africa.
*A Sojourner in Liberia.

Alaska

- 805 The Borderland of the Pole.

Brazil

- 1401 The Church's Message and Mission in Brazil.

China

- 11 Our Foreign Medical Work by Women Among Women.
- 18 The Training School for Bible Women, Hankow.
- 20 The Bible-Woman in the China Mission.
- 22 The Training School for Bible Women, Shanghai.
- 202 New China and the Church.
- 203 St. Mary's Orphanage, Shanghai.
- 204 *For the Girls of China. [St. Mary's Hall, Shanghai.]
- 205 *Why? Answer Given Within. [The Needs of St. Mary's Hall.]
- 216 What the Postmaster Did Not Know.
- 247 Practical Ideals in Medical Missions. Dr. Jefferys, 10c.
- 252 Missionary Enterprise in China. Chester Holcombe.
- 258 Business Side of Missions.
- 268 *Mid Wars and Tumults. [Boone University.]

Indians

- 621 St. Elizabeth's Indian Boarding School for Boys and Girls on Standing Rock Reservation, S. D.

Japan

- 324 The Nippon Sei Ko Kwai.
- 325 *The Christian College and Moral Leadership. [St. Paul's, Tokyo.]

Mexico

- 1600 Mexico: The Land, the People and the Church.

Negroes

- 709 The Church Among the Negroes—The American Church Institute for Negroes.
- 710 St. Augustine's School, Raleigh, N. C.
- 711 The Black Man's Need.

The Philippines

- 407 The Cross, The Flag and The Church.

United States

- 1204 The Church in North Dakota.
- 1208 *Wyoming: The Last of the West.

Miscellaneous

- 50 Prayers for Missions.
- 51 *A Litany for Missions.
- 52 Mid-day Intercession for Missions.
- 912 Four Definitions.
- 941 How Can I Give to a Particular Object and Yet Give to the Apportionment?
- 944 Women in the Mission Field. Bishop Graves.
- 945 Mid-Day Prayer Card.
- 946 How to Volunteer.
- 956 The Why and How of the Missionary Budget.
- 969 The Church and the World.
- 978 A Few Facts.
- 979 Things Accomplished.
- 980 Does It Pay?
- 981 The Apportionment, How to Treat It and How to Meet It. Rhinelander.
- 1101 Statesman's View of Christian Work Abroad. Taft.
- 1103 Concerning Specials.
- 1105 How Shall I Vote?
- 1106 Churchmen in the Laymen's Missionary Movement.
- 1107 Diocesan Committee on General Missions.
- 1108 Missionary Committee.
- 1109 Forward Movement.
- 1110 It Won't Work With Us.
- 1112 Is There Any Substitute for the Organized Canvass?
- 1114 The Forward Movement in a City Parish.
- 1115 Suggestions to Leader in Every Member Canvass.
- 1117-19 Pledge Cards—Forward Movement Sets.
- 1120 Weekly Offerings for The Church's Mission.
- 1121 A Message to Men.
- 1301 Why Believe in Foreign Missions.
- 3055 Catalogue of Publications. [Educational Department.]

The Sunday School

- 1 *Ten Missionary Stories That Every Young Churchman Should Know. 10c.
- 2 A Litany for Children.
- 3 The Sunday School Offering.

THE WOMAN'S AUXILIARY

- 6 A Suggested Form of Constitution.
- 8 A Message to a Weak Branch.
- 10 Prehistoric Days of the Woman's Auxiliary.
- 13 How Can I Help?
- 14 Why Should I Be a Member of the Woman's Auxiliary?
- 15 Sweet Amy (a story for those preparing a missionary box).
- 16 A Bit of History. 5c. each; 50c. per dozen.
- 17 A Cause for Thankfulness and a Fresh Campaign.
- 19 An Auxiliary Campaign.
- 21 On the Window Shades.
- 23 Some Thoughts for the New Year.
- 24 Lessons on the Woman's Auxiliary.

United Offering

- 2 The United Offering, What It Is.
- 4 Who and Where Are Our United Offering Missionaries.
- 5 The Mighty Cent.
- 6 Giving Like a Little Child.
- 8 An Offering of Life.
- 10 Our Gift of Thanks.
- 12 A Study of the United Offering.

THE JUNIOR DEPARTMENT

- 1 What It Is; Where It Should Be; How to Organize It.
- 2 One Army—Two Departments.
- 3 Junior Pamphlet No. 1. On Prayer.
- 7 Suggestions for Junior Missionary Study.
- 8 The Kingdom: A Missionary Catechism.
- 11 Little Formica and His Brothers.
- 20 Mother Church and Her Juniors. Missionary Play.
- 25 The Sunset Hour. A Missionary Play. 5c. each; 50c. per dozen.
- Collects.
- Membership Cards. Junior and Babies' Branch. 10c. per dozen; 50c. per 100.

United Offering

- 12 Juniors and the United Offering.
- 13 The Youngest Juniors and the United Offering.
- 16 October 9, 1913.
- 17 Young Women and the United Offering.
- 18 WANTED: One Young Woman from Every Diocese.

Babies' Branch

- 60 The Origin of the Babies' Branch.
- 61 The Babies' Branch.
- 21 The Babies' Branch—To the Members.
- 22 *Little Helpers All Aboard!

THE WOMAN'S AUXILIARY

TO THE BOARD OF MISSIONS



THE LARGEST BANYAN TREE IN THE HAWAIIAN ISLANDS
Before our parish house was built, the guides used to meet under its shade

A SEASON IN THE LAHAINA MISSION

By Ruth A. Gibbs

AFTER spending a most delightful week at Bishop Restarick's, I sailed for Lahaina, on September 5th, 1912. I confess I went aboard the little boat Mauna Kea with some misgivings; the reputation of this part of the sea for roughness and the fact that at Lahaina we row in from the steamer to the wharf in a small boat manned by natives lent to my imagination vivid pictures of all kinds of trying things that might happen. As is usually the case there was no bridge to cross. I was very comfortable as we crossed the swirling waters whose translucent blues and greens reminded me continually of

the color effects found in the rock brought up from the depths of the everlasting hills of Arizona.

I was met at the wharf by the rector and his wife, with Jack and Elinor, the lad and lassie of the household, whose interesting personalities alleviated many times the "honing" for two wee grandsons left far behind in the Arizona mountains.

I wish I might picture Lahaina as it first appeared to me. As we approached Maui, the heavy shadows lying near the horizon rapidly lifted themselves into our line of vision, and soon identified themselves, as the islands of Molokai,

Maui and Lanai lie close together, separated by narrow channels.

As we drifted down between Maui and Lanai we caught our first glimpse of Lahaina, a little threadlike village curled along the shore for two miles or more, with the great hills covered with their varying shades of green rising in the background. Lahaina, our Mecca, a historic town of the old Hawaiian kingdom, was at one time a resort greatly favored by royalty, who came with a retinue of three hundred or more persons on state visits to Maui, their chief island, and to Lahaina, their well beloved city. At that time it was a city fair to the eye, covering all the plain between the sea and the mountains; but the encroachments of the cane fields have left only a struggling village cuddled along the curves of the beach. Even so it has its own quaint charm. The suggestion of old times in its dilapidated buildings (some in ruins) set in the overgrown ragged tropical gardens, the cosmopolitan population, the gentle Hawaiian, pushed aside by the material aggressive races who swarm their shores, the relics of the early missionary life, in the old mission buildings and in the sweet loyalty of the older people to the St. Cross sisters, who first came to them in love and helpfulness, and who made possible this later work that is now being done—all these add to its native charm.

There is one main street extending along the beach, with the compact part of the village on the *mauki*, or mountain side, of the street; two fair streets intersect this, ascending towards the mountains. One of them passes by the large Pioneer sugar mill, and on up the side of the mountain some two and one-half miles to the agricultural school, Lahainaluna, an old school established by the missionaries in 1831, and since 1900 given over to the territory for public school work.

Drifting in almost any direction from these streets are narrow alleys or lanes, with curiously fashioned houses and shops much in need of paint, facing all

points of the compass. From the dingy doorways Oriental smells greet us; quaint little manikins variously clad (some with shaven crown), Japanese in kimono, feet encased in clunky wooden sandals that click as they scuffle along; picturesque Chinese midgets in long skirts, trousers and American shoes toddle about as impulse dictates, and gambling on the beach or in the water are the brown-eyed, brown-skinned native children free and gentle as the soft airs of their sea and as sunny as their own beloved islands, looking fearlessly out upon the world, replicas of their generous hearted forbears who willingly gave all to love and friendship, receiving the usual return.

The plantation people, who constitute the white element here, have modern, commodious homes, with beautiful grounds. The automobile is the usual mode of travel, and the limited social life is interesting. Some of the people have been abroad; others are acquainted with the life of Japan, China and the Philippines.

The courthouse park occupies the block between the main street and wharf. Its chief interest is an old banyan tree, under which I have been told two thousand people could be seated. This same banyan tree, it is said, has served as shade at many a royal feast, or *luau*.

The courthouse and post office are on the side of the block facing the sea, and separated from it by a palm-shaded road and the sand of the beach. Joining this street at right angles is another short street leading across to the main street. This has on one side a walled in ditch of stone, some two feet deep or more, filled with water lilies. A block or thereabout down the main street from the park we came upon the little church and parish hall, set in pretty grounds, but practically surrounded by undesirable features. Another block further on brings us to the rectory grounds, and a driveway through the beautiful algaroba grove leads up to the commodious seven room cottage, an ideal home by the sea.



HOLY INNOCENTS' CHURCH AND PARISH HOUSE, LAHAINA

The former rector, the Rev. Mr. Kroll, through whose efforts, generously aided by the Bishop, the parish hall and the cottage were built, spent time and thought in planting palms, ferns and bananas, and otherwise beautifying the grounds, incidentally augmenting the value of the property. The pretty church was built several years ago, and is said to be the best equipped of any of the smaller churches in the islands.

Our mission work at Lahaina at the present time is among the Hawaiian folk; practically nothing is being done for the Japanese or Chinese, with the exception of a few children in the day school or an occasional boy in the night school. These people are poor and ill able to pay tuition, yet they support the school as best they can.

My first Sunday in the field will be a never forgotten one. Twenty or so brown-skinned babies constituted the class that was handed on to me to teach; restless little mites, all hands, feet and wiggles. They were practically tongueless that Sunday, but afterwards I found that organ quite normally developed. I think we had thirty at first, which number increased to fifty or more before the end of the year. The lesson leaflets were used in class work.

The parish hall is a comfortable building, containing a large assembly room and two small rooms with a very good platform between them. The Sunday-school is held here, and so are the day school, sociables, dances, *luau*s and moving picture shows. At Christmas time a very pretty Christmas-tree was given to the children of the Sunday-school, when all received something. All were interested in the happy time. Songs were sung, gifts were made, and the last number was a Christmas talk by the rector. A very pleasing cantata was given shortly after school closed by the rector's wife and the Sunday-school children, at which they were assisted by an Austrian count, one of our little community, and a young German who accompanied his violin on the piano.

The day school work began with eighteen pupils and increased in number until we had fifty enrolled, with an average attendance of forty or thereabouts. The year previous the enrollment had been fourteen, with an average attendance of eleven. We felt that in this we had cause for rejoicing.

My programme of daily work was something like this: breakfast at 7.30; chapel exercise, 8.00; school, 8.30 to 12.30; young men's class at recess and

from 12.30 to 1.00; luncheon, 1.15; at 2.30 or 3.00, district visiting until 5.00; dinner, 5.30; after a dinner a drive with the rector's family along the beach road, returning usually by moonlight if the moon were shining, and by lantern light, if it were not, for in this country every vehicle after sundown must carry a light.

Saturday was especially used to call upon the people and urge them to come out to service.

Sunday morning, Holy Communion at 7.30; breakfast at 8.00; Sunday-school at 9.45; morning service, 11.00; dinner at 1.00; sick calls in the afternoon, and

evening prayer at 7.00 concluded the day. The rector and his wife had their own round of duties and obligations. A strenuous life, but one full of infinite possibilities for vital service.

Believing that all our people are intensely interested in the work of our District of Honolulu, and that if they could only know the need and the results that can be attained by judicious expenditure of small amounts at the right time in the right place, the means would be forthcoming, I send these few field notes in the hope that they may increase interest in the Lahaina Mission.



A GROUP OF LAHAINA SCHOOLBOYS

CHEER FROM A NEW ORLEANS PARISH BRANCH

Why should not others in many other cities follow this example?

AT our April meeting we voted to assume the support of a missionary for one year, at not less than \$500. We will obtain the money in voluntary offerings, and members are asked to send in their subscription pledges before May 13th, the date of our next meeting. All

of our work is supported by voluntary contributions. We never even take up a collection for any object whatever. Also when I became president, a few years ago, the branch voted to abolish the mite box that used to be brought around at sewing meetings. Naturally this work

of raising \$500 could not be imposed on the branch; members are merely informed through our parish paper that "those desiring to participate in this splendid work," etc. I have not a doubt but that we shall get the full amount, and perhaps more. In presenting the matter to the branch for the first time I made the appeal to their responsibility as their brothers' keepers. Those who have no money whatever to give propose earning it in a personal way—entertainments of any sort, collections of any sort, have not existed in our parish for twenty years. Our present rector is not opposed to entertainments for mission work, and after explaining as president that anything of this sort would be legitimate, I called the secretary to the chair, and as a member of the branch, pleaded that we do not consider anything or any method but sacrifice, and by that I meant doing without things, and giving the money, thus saved, to our work; also, a sacrifice, an offering of service, or talents or time. One member, a working woman, offered \$5 a month, a big help.

Now please will you help us? Our branch has 208 members. Only about one-half of this number contribute any cash. The others are giving their prayers—daily prayers—and their service in sewing for the boxes. We have about forty only at business meetings; twenty-five are employed during the day, and many of the others joined with the understanding that they would not be expected to attend meetings. Let me explain that twenty-five of the two hundred and eight have come in during the last few days, and I really do not know whether they will contribute cash. We have not had a meeting since April 8th and in canvasses we never stress the money feature.

Now, as president, how am I to keep all these members occupied? For they must be given work if they are to be interested in missions? A home circle, composed of those who cannot attend meetings, is in mind. Then, of course, we have programme, sewing and mem-

bership committees as standing committees, and box committee as special. How can we help in the work of the parish? What can we do in this big cosmopolitan city of ours to help the upbuilding of the Kingdom of God? Our programme meetings—we have had two this year, so far—are huge successes. The congregation is always invited, and once we invited the officers of our sister branches in other parishes. I see that these programme meetings can be made powerful factors in strengthening a missionary spirit, and I want ours not only to attract interest, but command it. What can you suggest? We want one every month.

What can any one suggest?

ST. MARY'S ORPHANAGE is to be transferred from Shanghai to Soochow. For many years the orphanage

**St. Mary's
Orphanage,
Soochow.**

has been one of the interesting and useful departments of the Church's work in Shanghai. The need out of which it originally grew has largely passed away under the changing conditions of the neighborhood and of Chinese life in general. Moreover, with the development of St. Mary's School, it was found that the orphanage was a hindrance, because of the inevitable confusion of the two institutions. Naturally Chinese parents who paid for the education of their daughters at St. Mary's, felt that it was undesirable that the school should in any way be considered as a branch of the orphanage. Moreover, the growth of St. Mary's School and of St. John's University has made additional accommodations an imperative necessity. The removal of the orphanage will relieve the pressure for a time, but only for a time. Those most familiar with the situation realize that within the course of two or three years St. Mary's School itself should be removed from the narrow peninsular now occupied by our institutions at Jessfield, in order that

St. John's University may have the entire site.

St. Mary's Orphanage has always been maintained by "specials." Strange to say it has been difficult to keep up the interest of the people from year to year in this special work. Consequently, the income has been steadily decreasing. With the transfer of the orphanage to Soochow, the present young children will be passed over, as they grow older, to the girls' school at Soochow, and no new children will be received. Thus the orphanage will gradually be merged into the Soochow school work.

The orphanage buildings are to be taken over by St. Mary's School early in the summer, and the necessary changes will be made to prepare them for the school use at the beginning of the new term in September.

THE APRIL CONFERENCE

THE April conference was the last of the present season, and it brought together officers from Connecticut, four; East Carolina, one; Long Island, four; Maine, one; Newark, six; New York, nine; Pennsylvania, two; Virginia, one; Western Colorado, one; with members from Maryland and New Jersey.

Bishop Lloyd celebrated the Holy Communion, preceding the conference, and opened it with a few words of counsel.

The subject of the day was "The Problems of the Triennial," and the conference was opened by Miss Delafield, President of the New York Branch, who presented the following questions that had been sent to her:

First: Shall the Woman's Auxiliary adopt a department organization?

Second: Shall the entire United Offering of 1916 be given to women workers, or shall we continue to reserve a part for buildings?

Third: Shall more opportunity be given at the Triennial to missionary speakers and less for the discussion of Auxiliary matters?

Fourth: How shall efficient women be

persuaded that Auxiliary work is as necessary and important as settlement work and philanthropy?

A question of detail with regard to the hour of the United Offering Service came up later.

The conference fully realized that it could not decide any of these questions for the Auxiliary, but it discussed them with much interest, and expressed itself favorably in regard to departmental conferences without organization. In connection with this subject the fourth question arose: How can we make the women more interested in Auxiliary work? Their lack of interest was said to be due to lack of spirituality, and weakness of faith; and more direct work with individuals, study classes of small circles, the training of stewards for the Convention, and also less rather than more of organization were recommended.

In regard to the United Offering of 1916, the conference was also favorably inclined to the opinion that its entire appropriation be for women workers.

Suggestions were received from Pennsylvania and Southern Ohio to the effect that a yearly meeting of the parish treasurers of the United Offering be held in order to increase their interest in the subject, that they may in turn interest the women of the parishes, and an annual service of presentation of the United Offering be had. This has been found most helpful in Pennsylvania, and the United Offering treasurer of Southern Ohio for 1910 writes enthusiastically:

"What a wonderful thing it would be if in each diocese in our country there could be, as was in Southern Ohio, just before the meeting of the General Convention, a thank offering service, when the thank offerings of the last six months in every parish and mission could be brought and taken up to the altar before sending it to the different diocesan treasurers. We had our service early in the morning on St. Michael's and All Angels' Day, and it proved a wonderful increase in our United Offering all over the diocese. If it was done here, why could it not be generally done, and have the service as nearly as possible like the great thank offering service?"

The officers present were decidedly of the opinion that opportunity should be given at the triennial to hear from missionary speakers at greater length than on previous occasions, and suggested that at the noonday meetings two such speakers should be allowed from twenty to twenty-five minutes each, one telling of the work in our own country, one in other lands. It was also suggested that where separate conferences of the Woman's Auxiliary and the Junior Department were held at the same time the representatives of the branches where no Juniors were present should send from their woman's representation to the Junior Conference.

The question of the hour of the United Offering Service was brought forward, and it was decided that ten o'clock would be the most suitable time.

SOME NOTES FOR THOSE WHO WILL ATTEND THE TRIENNIAL

THE headquarters of the Woman's Auxiliary for the fortnight beginning Tuesday, October 7, will be St. Michael's Parish House, 99th Street and Amsterdam Avenue, New York City. This is on the same avenue, about a half mile distant, as the Cathedral of St. John the Divine and the Synod Hall, where General Convention will be in session.

The members of the Auxiliary are asked to enroll their names and New York addresses on the afternoon of Tuesday, October 7, from 3 to 3.45, and from 4 to 5 to attend a Quiet Hour which will be conducted in St. Michael's Church.

The opening service of General Convention will be in the Cathedral, on the morning of Wednesday, the 8th, at 10 o'clock. On the afternoon of that day the chosen representatives will meet in their business session, and it is hoped that many other members of the Auxiliary may avail themselves of this opportunity to visit the Convention and inter-

est themselves in the Church's business as conducted there.

Thursday will be our great Auxiliary Day in the Triennial. The celebration of the Holy Communion, at 10 o'clock in the morning, will be the occasion of our United Offering of life and means, and in the afternoon of the same day, in Carnegie Hall, addresses will be made and the amount of the United Offering announced to us. The service and meeting will be freely open, and we hope may prove the occasion of renewed earnestness and vigor to us all.

AN EXPLANATION

RESOLUTIONS, which were adopted in Cincinnati, have been sent to the branches of the Auxiliary. These call for representatives, not exceeding five, from each diocese and missionary district, to take part in the Triennial meeting next October.

We want it definitely understood by all members of the Woman's Auxiliary that this representation applies only to the *business* meetings of the Auxiliary, the first of which will occur on the afternoon of Wednesday, October 8, to be followed by adjourned sessions, probably on Monday, the 13th. For the transaction of business the representation, by vote of the Auxiliary in Cincinnati, is thus limited.

For a fortnight, however, the Woman's Auxiliary expects to have a series of study classes and meetings, and to these, so far as accommodations will allow, as well as to the United Offering Service and the Triennial Mass Meeting, all interested members of the Woman's Auxiliary will be most welcome.

We hope that as soon as they are known the addresses of the five chosen representatives with their alternates may be sent to us, and we also hope to enroll the names of other members, who have not yet reported their intention of coming to New York, as they may decide to do so.

THE JUNIOR PAGE

A REPLY TO THE QUESTION: "HOW DO YOU PRESENT THE UNITED OFFERING TO CHILDREN?"

On a table in full view of the children place twelve boxes, containing flour, rice, stockings, a sweater, soap, medicine, a doll, candy, a story book, a picture of our Lord, a Bible, an empty United Offering box. All are covered until the talk begins. The children's curiosity being aroused, remove the covering and ask what each box contains, selecting them in the order given above. The child who guesses correctly opens the box and displays its contents. If no one guesses what is inside give the box to be opened to a different child each time. When you come to the United Offering box and say, "Who can tell me what is in the box?" let them shake it and see that it is empty. Then, "Was it meant to be empty? No? What is it waiting for?" "Pennies" is always the reply. "The pennies we bring each week as our offering or dues? No? What kind of pennies, then?" If no one says United Offering, let them read it on the box. "Well, what kind of pennies are United Offering pennies? Shall we find out?"

"Has anyone had a birthday lately? And what happened on your birthday? You received the beautiful doll you had been longing for, and then you had a party with games, and a cake with candles, and the girls and boys enjoyed your birthday too. Were you sad and unhappy? No? Glad, and happy when your playmates were having a jolly time also? So you were happier when you shared your happiness with others? Yes? And are there girls and boys who don't have presents and parties and good times on their birthdays? Where do some of them live?"

"I wonder if you girls and boys have anything else to be joyful over?" If they hesitate, hold up the box of flour, and they are quick to exclaim, "Plenty to eat!" "Are there girls and boys who haven't plenty to eat?" Show a picture of some and tell about them. Then go on with the other things, with a picture and story and illustration of each, clothes to keep them warm, health, school, toys, mothers and fathers who love them so that they always try to make them happy, and the Bible which tells of Jesus because of Whom all these good things come to them.

The children love to tell of the many things for which they are thankful. "Should we keep these joys to ourselves or share them with other girls and boys? And how shall we do it?" "By putting pennies in the box," they always say, to give them enough to eat and wear; doctors to make them well, and teachers to tell them about Jesus, and make them happy. "Well, if these pennies are going to give joy to others, what kind of pennies are they?" "Joy pennies!" "And a box containing joy pennies is a—'Joy Box.'" "So, when something happens to make us glad, shall we bring a penny for the joy box?"

"But is that all? Will pennies alone bring joy?" They think not. "What else is needed? Prayers, yes, that God may bless our pennies in giving joy. And what about the teachers, nurses and doctors who carry the joy? There are never enough; how can we help?" "We can study to be a teacher or a nurse." Yes, but until we are big enough to go we can ask God to send some one in our place. There is a prayer used by the Juniors and our mothers, too; shall we kneel down and say it now?" Then follows the prayer for more workers.

The illustrations used above are varied, of course, to suit the age and interests of the children; Thanksgiving, Christmas, Valentine's Day, etc., being used to good advantage. The United Offering box for the branch is left with the leader, who brings it to each meeting to receive the joy pennies, or one of the children is appointed United Offering Treasurer and sees that their joys produce pennies and prayers.

WE are all looking forward to the United Offering Service next October. Sometimes there is a question of how much the Juniors ought to do for the United Offering. We are glad to give this account from Western New York of the way a leader there interests the children in this Offering.

"IT has been suggested that we form our leaders into groups of three or four who live comparatively near together, and have each group try and meet at least once a year (in addition to our general meeting in May) and have a diocesan officer at each of the group meetings."

WITH THE PUBLICATION DEPARTMENT

WE would call the attention of our readers to the postal regulation which does not permit the postmaster to re-forward second-class matter to any individual without additional postage.

As many of our readers will shortly be changing their addresses for the summer we would ask that they notify us promptly of both their old and new address so that THE SPIRIT OF MISSIONS may be sent to them regularly, and not remain over in the post office.

WHEN the Business Manager a few days ago received the following letter he was glad to learn that his efforts were being appreciated by some of the readers of THE SPIRIT OF MISSIONS, for he knows that he cannot increase the circulation without help—the friends of the Church must co-operate with him. Here is the letter referred to:

"I am glad to hear you are aiming for 50,000 subscribers. For years I have been of the opinion that THE SPIRIT OF MISSIONS should be 'boomed.' Dead respectability is such a marked characteris-

tic of the Episcopal Church that it is always a pleasure to hear of a 'shake-up.' I have long regarded THE SPIRIT OF MISSIONS as the Queen of Church publications."

Let us make THE SPIRIT OF MISSIONS also the Queen of Church publications in point of the largest number of readers. What is needed is more action, greater enthusiasm and a better *esprit de corps*. Each reader should "boom" THE SPIRIT OF MISSIONS, for every new reader means additional interest in the worldwide work of the Church. How far can you do this among your friends?

THE subscription list of THE SPIRIT OF MISSIONS shows that very few of our public libraries have it on their tables. Readers will be greatly helping the cause of the Church if they will use their influence in interesting library committees to subscribe for the magazine.

Those in personal touch with the library can do this more readily than we.

Who will help us to interest them?

AT this season of the year many are looking forward to leaving the city and getting away to country homes at the seashore and mountains. Is not the forthcoming summer time a splendid opportunity for getting people whom you may meet interested in the missionary work of the Church?

The distractions of city life are not present, and as you sit on the porch of your summer cottage or hotel piazza you will realize that you are in a position to do a great deal of good by speaking to people on this subject. Show them a copy of THE SPIRIT OF MISSIONS. Tell them of the great work for which it stands and win them to become readers of THE SPIRIT OF MISSIONS.

If we were all to carry on such promotion work a great amount of good could be done, and at the end of the summer we should come home feeling more than ever that we had had a share in the Church's work.

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